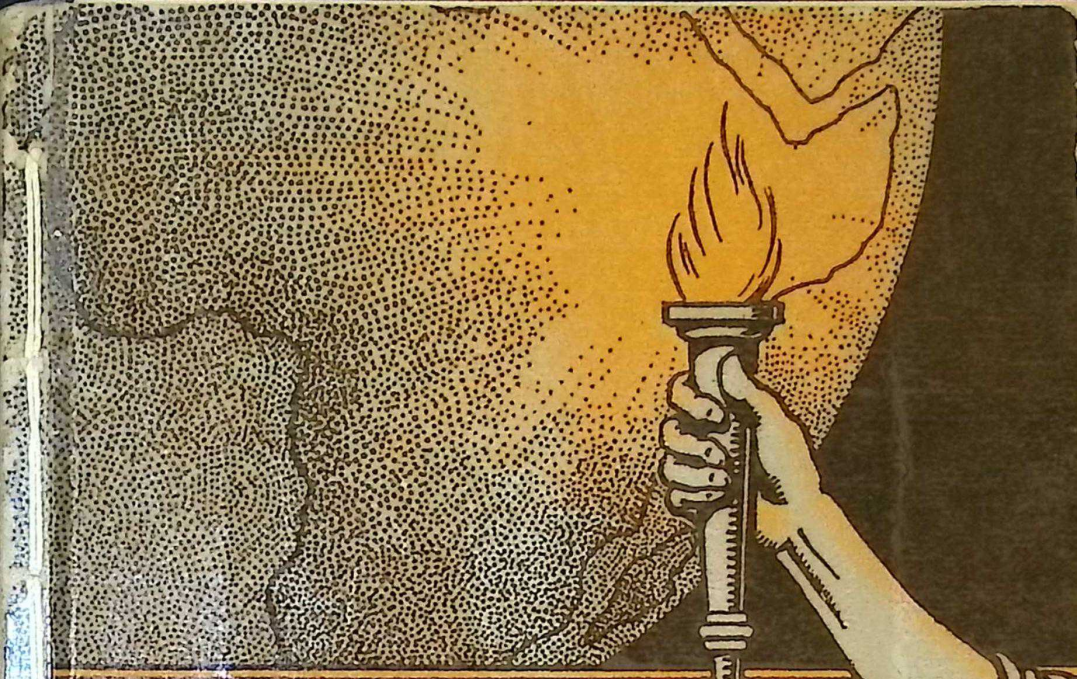

The AMBASSADOR SUPREME

by EDWARD D. GRANT

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By

EDWARD D. GRANT

Secretary, Executive Committee of Foreign Missions,
Presbyterian Church in the United States

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To HER

who helped me so immeasurably by her wise counsel and womanly insight to understand better and appreciate more fully our foreign missionaries as together we viewed them at work on the foreign field,
This Volume is Affectionately
DEDICATED

FOREWORD

Well has it been said that the coat of arms of this age is an interrogation point rampant. It does not take things for granted. To the old authoritarian claim, "I am Sir Oracle, and when I ope my mouth let no dog bark," it irreverently answers, "Yeah?" It is not an age, like the Elizabethan, of confident hope and aggressive enterprise. It is an age of disillusionment, doubt, fear, suspicion, criticism, in business, politics, morals, religion. Inquiries, investigations, appraisals, are the order of the day.

Of this scrutiny the Foreign Mission enterprise has had its full share. It has been examined and re-examined by committees and individuals, by Christians, Hindus, Confucianists, by laymen and laywomen, by preachers and professors, by the informed, the ill-informed, and the non-informed. Attacks upon it have been given the widest currency in the daily press, in respectable monthlies, in popular novels, and even in the movies.

In this there is nothing new or alarming. The missionary cause has always been under fire. Many a time it has prospered most when the fire was hottest. Marvelous was the advance it made in the first century, at the very time when, as Scripture tells us, it was *"everywhere spoken against."* Nay, there is encouragement here. Better for the cause to be attacked than ignored. Better to stand in the spotlight of criticism, from which it has nothing to fear and maybe something to learn, than to lie in the attic of disregard. That in this and every other conflict it will come off more than conqueror, we have not a shadow of doubt.

But these assaults have not been without effect. The popular style in which they have been urged, the air of triumphant and often supercilious certitude by which they have been characterized, tend to produce among the Christian rank and file, who have neither time nor facilities for special investigation, a vague but widespread feeling of uneasiness and apprehension. For them in particular, as also for the whole Church, this book has a message.

The author focuses our attention upon Foreign Missions' central figure, the missionary himself. And wisely so, since all criticisms of Foreign Missions resolve themselves first or last into criticisms of the missionary, his social, mental, and spiritual qualifications and impacts. For he it is, humanly speaking, who incarnates the enterprise. Its failures are his failures, its weaknesses are his weaknesses, its problems are his problems, its successes are his successes.

And glad we are that being central in the work he stands central also in the spotlight. For imperfect as missionaries are, and compassed with infirmities and shortcomings, yet the fiercer the light turned upon them, the more clearly will appear their unselfishness, their patient endurance, their purity of life and purpose, their efficiency in meeting the countless difficulties that confront them in their work. In a word, the missionary, as he embodies the redemptive spirit and passion of his Lord, is himself, as thousands in pagan lands have found to their eternal salvation, the unanswerable argument for the truth of Christianity and for the value and success of Foreign Missions.

To write of him the author of this book is admirably qualified by character, training, and experience. A Christian and a Bible student from his childhood, for the last twelve years, as Educational Secretary and director of furlough deputation work, he

has been brought into almost daily contact with missionaries from many lands, hearing of their work, sympathizing with their trials, pondering their problems, and sharing with them—as only a kindred spirit can—their hopes and fears, their duties and privations, their sorrows and joys. To these experiences have been added visits to several of the world's great mission fields, where week after week and month after month he has watched the missionaries at their work in hospital, school, or outstation, lived with them in their homes, traveled with them on evangelistic trips, advised with them in their difficulties, and familiarized himself thoroughly with their every-day life and service.

The picture of the missionary herein presented is, therefore, a true picture. It is the answer to a vast mass of current criticism. But it should be more than that. May God make it to each of us an inspiration to follow more eagerly and obey more implicitly Him who came "not to be ministered unto but to minister," and whose parting command was "Go ye into ALL the world,—disciple ALL the nations,—preach the Gospel to EVERY creature."

EGBERT W. SMITH.

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"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

—II Corinthians 5:20.

Chapter I

THE MISSIONARY'S ANCESTRY

"IF THEY will not come voluntarily, why not order them all home?" was the instant reaction of an officer in a prominent Presbyterian church to the violent death of a missionary in China. With danger momentarily overshadowing, with peace of mind seldom possible, with the privilege of withdrawal constantly available, this church officer was at a loss to understand why other missionaries should remain at their posts. The motives which prompt brave men and women to walk willingly the by-paths to forgotten peoples seem to some ever shrouded in mystery.

What Is the Missionary's Urge?

Can it be that pure love of adventure lures men and women away from home for a lifetime, prompts them to leave loved ones, to forsake friends, and to live among strange peoples, sometimes not fully understanding them and ofttimes in turn being misunderstood? Does sheer love of travel, of which missionary life is so full, provide the power that beguiles them, cause them to forget safety, give them strength to endure hardships, prompt them to forsake the comforts of home, or make them eager to cast off all that old friends and childhood association mean, just for the thrill of it? The mysterious appeal of the unknown waiting to be discovered may stir adventurous youth, but seldom does it excite gray hairs. Wanderlust may lure one in early life to the far corners of the earth, but with the passing of years, this craving gives place

to a desire for quietness and peace along with the security and comfort attached to home and friends.

But, unlike ordinary men, the foreign missionary past middle life continues to answer the challenge of the unreached. Years of hardship seem not to obliterate from his vision a world waiting to be conquered, or a gigantic task eagerly awaiting completion. There is a power and a passion in his life which drive him on in spite of years, or dangers, or disappointments, or homesickness, or loneliness, and which keep him ever fresh for his work and ever ready to attack anew the great problem which he has selected as his own. Passionate devotion to a task has so possessed him body and soul, and has so completely overwhelmed him, as to drive him out into a strange and oft-times hostile world under the definite conviction that he must attempt the impossible. In spite of the strain of recent years so filled with wars, banditry, famines, disillusionments, increasing burdens, and decreasing support, he continues to press on. Why does he not follow his natural impulses, choose the easy road, throw up his tired hands and cry "Enough"? Strange folk these missionaries!

The Missionary's Heritage

That the modern missionary is not the first to be so peculiarly constituted is amply demonstrated by history. Those of today are but the lineal descendants of a type whose record for two thousand years has been unique. They have ever been wanderers upon the face of the earth. In each generation they have been characterized by the pioneering spirit, have sought out new peoples, mastered strange tongues, made for themselves homes among primitive races, replaced ancient cultures with new, revolutionized age-old conceptions of human life and relationships, and have constantly interfered with, and

even altered at times, the course of human history. Theirs is an historic and heroic line with many an ancestor years ahead of his age and generation in thought and accomplishments. Among them one finds philosophers, historians, discoverers, teachers, scientists, statesmen, founders of new eras, pioneers of new endeavors, benefactors of the whole race of men. From such an ancestry are our modern missionaries sprung, heirs in the spirit if not in the flesh, offspring of men and women whose influence upon society has been so far-reaching that each of us is today, in some measure, a product of their living and their teaching.

To understand completely the foreign missionary one must examine carefully his motives, and discover if possible those things which have controlled and directed his life all through the ages. Achievements have varied according to the times and opportunities, and have been determined in large measure by the genius and personality of the individual. From the viewpoint of ambitions and overpowering desires, however, their purposes have been strangely similar, giving evidence of a source of vision and power common to all. As we retrace our steps through the years in our search for those who first felt this compelling force in their lives, we find ourselves in a small group on a hilltop outside Jerusalem. One in their midst seems to be bidding farewell to the few friends gathered around. None but the speaker appears to know what is really taking place. His followers, mystified by the strange happenings of the past forty days and the astonishing appearances and disappearances of their leader, feel ready for anything that might take place. They are certain He is the same one they had followed through those three years of happy fellowship until tragedy overtook them, yet in recent days He has seemed

strangely different. They listen eagerly to His words. His tone is especially serious. He seems to be preparing them for the days that lie ahead, telling them what they must expect: "Wait for the promise of the Father which ye have heard of me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence. . . . It is not for you to know the times or the seasons. . . . But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

"And a cloud received him out of their sight" is the simple way the writer concludes this strange scene. Waiting for another miracle, ready for anything to happen, they hope against hope that this still is not the end. But voices assure them that their leader has at last gone from them in the flesh, that further gazing into heaven is an idle waste of time. A new era in their lives is about to begin. From the ashes of their dead hopes a new life is to arise. They are on the threshold of a new and overpowering experience. Something from which they shall never wish to escape is about to come upon them, and they must get ready!

The day arrived even while they prayed for it. Something happened too marvelous to translate into every-day language, so that it is best described by its results. So transformed were these few, mystified, fear-ridden followers, that the record states they at once began to denounce publicly the sins of men "out of every nation under heaven." To these surprised sinners they offered a new way of life, and for their sin they offered a living and an all-sufficient Saviour. Truly something marvelous was happening. Here were men from as far away as Persia

Christian Missions Started

on the east, Arabia on the south, Rome on the west, and the Black Sea on the north, all hearing their first Gospel sermon and in their own tongues! Foreign Missions had started. It had begun on a large scale and with sudden earnestness, and results were immediate.

The writer tells us that "about three thousand souls" were added to the followers of Christ that day. Some days later this number was increased to five thousand. Here at hand was an army of potential foreign missionaries ready to begin the task of bringing the world to Christ. How many on their way home told to the various villages, as they passed through, stories of the wonderful happenings in Jerusalem on that day of Pentecost, no one has recorded. Undoubtedly, however, passers-by on every road must have been greeted with an account of the strange incidents from the lips of eye-witnesses. Those approaching Jerusalem must have quickened their steps upon hearing these things in order that they might miss none of the newer developments of this marvelous new movement. They, in turn, brought new facts and new revelations daily to the curiously impatient outlying villages, always eagerly awaiting fresh news from passing travelers. A new doctrine was being preached. A new way of salvation was being offered. Cripples were being made to walk. The palsied were being healed. A new social system, wherein all believers were living in common, was being inaugurated. Every caravan and camel driver became a spreader of the news, a confirmer of the facts, and a witness to what had happened during those momentous days in Jerusalem. In short, all these became unintentional Christian missionaries. The Gospel was on its way. Witnessing had begun in real earnest. With winged feet the message of Salvation had started its long journey to the "uttermost part of the earth."

The story of those first days is one of heroic adventure and abounding zeal which puts our modern efforts to shame. There was no organization to support or direct the work. Everything depended upon purely personal and voluntary effort. With no church as we understand that term today, with no paid ministry or missionaries, and with no well-planned educational or advertising program, the work became in the highest and widest sense truly a Laymen's Missionary Movement. Wherever these laymen went, conversions were secured. Whenever new converts were secured, persecution began. But this merely served to scatter the messengers over greater territory, and as scattering the embers spreads the fire, so these merely set about witnessing in new territories until new persecution again pushed them on. Everywhere, due to common interest and common need, these groups of believers banded themselves together, told and retold for their own comfort and for the enlightenment of others, the story of the Cross, and out of their own personal experience bore testimony of Christ's power to save. While earning their daily bread in the field or in the market place, they urged this new Gospel of redemption upon neighbors, friends, and associates. From its very inception, therefore, it was a voluntary, aggressive, and gloriously successful missionary movement!

First Century Missions

This was perhaps the most fruitful missionary period of all time. In a few short years, with only lips and letters to tell the story, and with only roads and ships to speed it on its way, the Gospel seems to have spread to the farthest corners of the Roman Empire. Although the outstanding leaders were relatively few, the witnesses were legion. There was an expulsive power about this new spiritual experience which made witness-

bearing an essential and normal part of the Christian's life. Without benefit of Boards or Committees, churches sprang up in Jerusalem, in Joppa, in Caesarea, in Antioch, in a multitude of places where Christian strengthened Christian with an exchange of testimony, or wherever the unconverted saw religion in a new light. The death of a Stephen only added new zeal to the cause and brought as recruits to the depleted ranks many a Saul. Men and women, whose lives had been stunted and hedged about with ecclesiasticism and ceremonialism, were finding in this significant movement a new freedom of the spirit to which the soul had long aspired. A new sense of the presence of a living power, even in the face of persecution and death, was made manifest to numerous cold, dull hearts in the death of each martyr. Preaching by dying, as well as by living, had seriously begun, but from this they sought no deliverance, praying simply: "Lord, behold their threatenings: and grant unto thy servants that with all boldness they may speak thy word."

Early Expansion

Necessarily foreigners on that first day in Jerusalem heard the message from Jews, but surely Gentiles would be expected to take care of their own needs as best they could while Jews spent their time upon their own favored people. And as for the half-breed Samaritans, who would think of worrying about them? But here a strange thing began to manifest itself. Some of these Jews, in spite of years of prejudice and training, forgot all about age-old barriers of race and color that for centuries had separated them from other peoples—a marvelous thing indeed. Philip set out at once for the despised Samaritans, then proceeded to Gaza for his first African convert. Peter went to Caesarea to baptize an official representative of an obnoxious Roman imperialism. Some one headed for

Damascus to set up the church which Saul later proposed to eliminate. Intrepid adventurers attacked Antioch, Troas, Philippi, Athens, Corinth, Ephesus, even impregnable Rome itself. No place was too far off or too inaccessible to challenge their attention. No race was too despised or too inferior to be visited in the distribution of this wonderful message. Theirs was a mission to the whole world. This good news was for mankind everywhere. This Saviour of theirs was international, inter-racial, universal. Whether the world wanted Him or no was not their concern. Their orders were to witness. They had no choice but to obey.

That Christianity made an impression upon the world wherever it was preached, we are not left in doubt. "There is no people," wrote Justin Martyr about the year A. D. 150, "Greek or barbarian, or any other race by whatsoever appellation or manner they may be distinguished, however ignorant of arts or of agriculture, whether they dwell in tents or wander about in covered wagons, among whom prayers and thanksgivings are not offered, in the name of the Crucified Jesus, to the Father and Creator of all things."[1] Tertullian, half a century later proudly addressing a group of pagans in North Africa, said: "We are but of yesterday, and yet we already fill your cities, islands, camps, your palace, senate, and forum; we have left you only your temples."[2]

Despite the superciliousness and supreme contempt of the Roman literati, Christianity spread even among the well-to-do and the intelligentsia of that day. Roman soldiers joined this strange religious sect and broadcast their convictions wherever they traveled. Nothing could stop it. It thrived on persecution. It grew under restraint. Laws to suppress it gave it new life.

[1] *The Missionary Enterprise*, Bliss, p. 19.
[2] Ibid., p. 19.

Within seventy years Pliny complained that Christianity was threatening the existence of every other religious cult in the Empire. The following seventy years brought into existence a federation of Christian churches, extending from Mesopotamia to Lyons, France, with headquarters in Rome. Seventy years later, so strong had the Church become, and so powerful a factor in national life, that the Emperor Decius declared he would rather have a rival emperor than a Christian Bishop in Rome. In the next seventy years the Cross, at first an emblem of defeat and a symbol of shame, had become a sacred and holy emblem upon the banner of the Mistress of the Ancient World.[3]

Who all these early missionaries were, we shall probably never learn. The first illustrious group, Peter, John, Philip, Barnabas, Paul, Silas, Timothy and others, are well known but form only a small fraction of the host engaged in this task. The Book of the Acts of the Apostles recounts merely one phase of a thrilling story that might have been written about a multitude of men and women and continued through succeeding centuries. Their unyielding insistence upon clean thoughts, holy living, acts of mercy, the discarding of idols, simplicity in worship, and the idea of one and only one God, in the midst of a world filled with immorality, cruelty, idolatry, ceremonialism, and a multitude of sensual man-like gods, seemed to challenge men to higher and finer ideals and summoned new followers to the Christ. Christianity pitted itself so aggressively against the materialistic philosophies of Greece and Rome that some of the leaders in paganism, turning to Christianity, became its staunchest defenders and most profound interpreters.

After "The Acts"

[3] *Mission and Expansion of Christianity in the First Three Centuries*, Harnack, Vol. II, p. 466f.

But with growth came increased opposition. Occasional attempts at extermination gave way to more thoroughly organized efforts. Ten Roman persecutions followed each other with increasing fury, the first under the direction of Nero in A. D. 64, the last under Diocletian in A. D. 303. The catacombs of St. Sebastian in Rome, where rest the bodies of over 170,000 martyrs, attest to their ferocity and completeness. But from each attack the Church only gained strength. In the midst of this bitter life struggle there was no time for internal disputes or heresies. It was not until A. D. 313, after the imperial edict of Constantine had established Christianity as the official religion of the Roman world, that the Church saw any measure of peace. When Julian the Apostate, ever a hater of Christ and a constant enemy of the Church, saw Christianity exalted to the imperial throne, he cried out in supreme bitterness of soul, "O Galilean, Thou hast conquered,"[4] little dreaming that in the slackening of the Church's struggle for existence, and in its rise to political power, it was courting disaster.

Too Much Prosperity

Basking in the warm sunshine of prosperity, popularity, and political protection it entered into the "perilous times" foreseen by the Apostles three centuries before. Changes took place at once. "The purity and simplicity of the early faith began to abate, and heresies and crudities of thought to arise within the Church. Persecution and oppression from without gave place to controversies and heathenism within, all but snuffing out the candle of those called to be the light of the world and propagators of the faith once for all delivered to the Saints." From a period of three hundred years of intense activity, struggling for life, waging ever an intense fight against heathen-

[4] *Outlines of Missionary History*, Mason, p. 19.

ism and persecution, it lapsed into a period of organizational and doctrinal disputation with an accompanying lessened interest in world conquest for nearly five centuries. What terriorism, soldiery, prison, the arena and death could not do, peace, political power and prosperity accomplished with comparative ease. Not that all the Church lost its world vision, or that none went in search of new lands and new peoples for Christ, but, as a whole, its interests were internal rather than external, its aims were material rather than spiritual, and its leaders were interested more in the building up of the home-base than in extending the Church's borders.

Fortunately, in spite of this general lethargy, there were those irrepressible spirits whose names should be coupled with Peter, Paul, John, Thomas, and those others familiar to us. To some of these, humanly speaking, we owe, in large measure, our Christian heritage. They cannot all be named here, and the thrilling stories of their lives and achievements could not be covered adequately in one chapter. It is hoped that the bare mention here given to these early ambassadors of the Cross will but whet the appetite of the reader for the fuller and more detailed information to be found in any of the source-books cited.

The Fourth Century

The growing wealth and comfort of a church at ease in Zion did not appeal, for instance, to a spirit like that of Ulfilas, "Little Wolf," born in A. D. 311 of Christian parents who were captured during one of the Gothic raids into Asia Minor. Although holding a position of influence under Alarick, king of the Goths, he gave it all up to be a missionary to those savage tribes north of the Danube River. Finding a people without writing or books of any kind, without even an alphabet, he set out to

invent for them a method of writing and gave them, after years of painful effort, the first translation of the Holy Scriptures in any Teutonic tongue. Peculiarly enough, in his translation he omitted the two Books of Kings, considering this to be wise since these people were warlike enough already.

Martin, Bishop of Tours (316-400), a soldier under the Emperor Constantine, is another who stands out among the early church missionaries as a great pioneer. His army experience taught him how to organize his workers so that his efforts resulted in the greatest Christian impression made upon Gaul (France) up to that time. Organizing his band of monks into a small Christian army, he set out to destroy images, raze temples, cut down sacred groves, and to eliminate every outward evidence of heathenism. Truly he represented to those early peoples the "Church militant."

The Fifth and Sixth Centuries

Nearly a century later appeared that great saint and missionary of the early Church, whose name today is known to all, Patricius, commonly referred to as St. Patrick. Born in Scotland, taken captive at the age of six by a slave raider from Ireland, he was sold to an Irish chief, who made of him a herder of sheep. Patrick's father had been an earnest Christian so that he had not lacked Christian instruction, and his lonely life as a shepherd boy in Ireland offered ample opportunity for Christian meditation. Escaping to France after a few years, he came under the influence most probably of the monastic school established by Martin of Tours, as a result of which he became fired with a flaming missionary zeal which sent him back to Scotland. But Ireland and its spiritual needs filled his soul. In a dream he heard Ireland calling to him, "We entreat thee, holy youth, to come and walk still among us." Answering this call

about the year 525, he traveled up and down the land as an evangelist, preaching, establishing schools, monasteries, and churches with unbounded zeal. He had no connection whatever with the Pope in Rome or the predecessors of the modern Romish church, but who can blame Catholic Ireland for proudly claiming him as patron saint?

Not many years passed before Ireland set out to repay its debt to Scotland in the person of Columba, a missionary of royal lineage, who, about 563, crossed the Irish Channel to Argyllshire, Scotland. There on the island of Iona he founded his famous school for the preparation of Christian missionaries, perhaps the most famous missionary school in all history. For two centuries it continued to bless the world with its steady stream of flaming evangelists who brought out of heathenism the Picts and Caledonians, our own Church's remote ancestors.

The story of Gregory's viewing the fair-haired slaves in the market-place of Rome, calling them "not Angles but Angels," is but the starting point of another outburst of missionary enthusiasm and activity from Mediterranean shores. Work had previously been started in England by one named Augustine heading a band of forty Benedictine Monks, but with the passing of years, and under the constant pressure of the particularly savage Saxons, this weak church gradually lapsed into heathenism. To revive this work, Gregory, now Pope in Rome, sent missionaries to England. These met with such success that within a year (596) King Ethelbert, of Kent, was himself baptized, and, as was customary in those days, the kingdom followed the king into his new faith. The Church of St. Martin, in Canterbury, today marks the spot where Christianity was re-established in England.

But we must hurry on. The stories of these early pioneers are too numerous and would fill volumes if told in detail.

Seventh Through the Tenth Centuries

Here and yonder brave spiritual leaders sprang up, venturing forth into new fields for Christ, or setting out to recapture old or lost territory. Germany, repeatedly overrun by barbarous tribes from the northeast, as a result of which its church was almost completely wiped out, was rescued, not by neighbors to the south or west, but by three foreign missionaries in succession from the British church. The stories of Columbanus, Willibord, and Boniface, whose work covered a period of nearly two hundred years, bear testimony to an evangelistic zeal and an earnest consecration which remind one of the first century Christian leaders. Their efforts in learning languages, setting up monasteries, translating the Scriptures, developing a native ministry, organizing churches, and overcoming seemingly insurmountable obstacles resemble in a remarkable way the record of achievements of present-day missionaries. Boniface himself is credited with having baptized about 100,000 Germans in his lifetime. For his attempt, in the year 755, to penetrate what is now Holland, he, together with fifty of his fellow missionaries, paid the price of a martyr's death.

The heroic efforts and sacrifices of these men found their counterpart in surrounding territories. Work was pushed vigorously in nearly every northern European country about this same period. Holland and Denmark were invaded. Even Norway and Sweden were reached by courageous missionaries, who dared to brave the fierceness and cruelty of the Norsemen in order personally to bear testimony to the power and love of Christ. Of the ruthlessness of these barbarous tribes, history

gives ample testimony. On one occasion Emperor Charlemagne is reported to have wept as, looking up, he viewed unexpectedly from his palace window the sails of marauding viking ships approaching his shores. Through many years the prayers of the Church made provision for an especial petition, asking that God would ever deliver them from the "fury of the Norsemen.' To convert such people was no easy task, but Christian missionaries regarded their evangelization essential if civilization and the Church were to survive.

Perhaps the missionary work emanating from Norway deserves special mention in this brief survey. Norway's king, already a Christian, was visited by Lief, the son of "Eric the Red," reputed to be the discoverer and first colonizer of Greenland. During this visit, Lief was so impressed by the Church and the Gospel message that he too became a Christian. Immediately he resolved to be a missionary to his own people in Greenland, and, setting sail for home, was driven by a fierce storm too far to the west, landing on the shores of our own rugged New England. Thus, four hundred years ahead of Columbus, America was visited by a Christian missionary on his way to preach the Gospel to his brethren.

As we think of Foreign Missions today, ordinarily we visualize men and women coming into the Kingdom one by one.

Early Mass Conversions

Doubtless, the labors of most of these early missionaries took this same form, although we have already observed that when Ethelbert, king of Kent, became a Christian he brought his whole kingdom into the Church with him. Numerous instances of wholesale conversions and baptisms of these early days remind us of the more recent mass-conversions of the Indians in our own American Continent. Clovis, King of the Franks, on

Christmas day, A. D. 496, accepted Christianity because, through the prayers of his Christian wife, he won a hard-fought and decisive victory against the Germans. Not content to come into the church alone, he ordered his whole army baptized with him, including also his three thousand German prisoners. For one hundred years the Church had tried in vain to find a permanent place in France, but it was hardly prepared for such a baptism of paganism as this. However, to some of these early Christians the Scriptural command to "compel them to come in" was simply being carried out in its most literal sense.

Charlemagne, following the example of his predecessor, Clovis, also was given to mass baptism. At the conclusion of three decades of war against the Saxons he issued this ultimatum: "If any Saxon shall try to hide himself unbaptized, and shall scorn to come to baptism, and shall wish to remain pagan, let him be punished by death."[5] Reference might also be made to the conversion of Vladimir, of Russia, who (A. D. 988) ordered his army and his subjects baptized; or to the forced conversion of Prussia two centuries later by the Christian Knights of the Sword, who set out to evangelize the whole population by force; or to King Ladislaus III, who, to win as his wife the heiress to the Polish throne, set out to bring his whole kingdom of Lithuania to Christ. But many in the Church, even in those dark days of missionary endeavor, rebelled against such a procedure and openly censured those who permitted such practices. "God will not have a forced homage," said Hilary of Poitiers. "Woe to the times when the divine faith stands in need of earthly power."[6]

As we approach the eleventh century we enter a most signifi-

[5] *The Story of Missions,* White, p. 54.
[6] *How the Gospel Spread Through Europe,* Robinson, p. 171.

cant period in missionary history. In a general way Europe was Christian, but the Church had long been split into two great factions, the Eastern Church, predecessor of the present-day "Greek Orthodox," with its headquarters in Constantinople, and the Western Church heading up in the Pope at Rome. The Eastern Church had been given more to intellectual discussions of Christianity, and the securing of political preferment, than to territorial expansion through evangelism. Much temporizing with paganism had sapped it of all but its intellectual vitality. Within its bounds had taken place "The Arian controversy over the divine and human natures in the person of Christ; the Pelagian controversy over the relation of man's free agency to God's sovereignty in salvation. Constantine, with true Roman conception of his rights as Emperor, thought to settle the first by convening the Council of Nice (325). The others hung over the Church like threatening clouds until other Councils, Ephesus (431), and Chalcedon (451), shut out the Armenians and Copts, and sent Nestorius to spread his 'heresy' in Persia, and his followers to tread unbeaten paths through Asia to China."[7] It is not surprising, therefore, that soon this Church lapsed into a sleep which not even the repeated shocks of the Saracens could awaken. Islam soon overran the East, and thus it lay undisturbed until the Crusades ushered in a new stage in missionary progress and a new era in world history.

The Crusades

Beginning about 1095 and extending through 1272 Mohammedan Turks were subjected to seven distinct attacks from Christian forces. Those were not so much missionary efforts, although some did have the idea of forcibly converting Islam, as they were

[7] *The Missionary Enterprise*, Bliss, p. 22.

reprisals for cruelties and oppressions imposed upon Christian pilgrims visiting the Holy Land. With the war-cry "Deus Vult" (God wills it), thousands from all over Europe enlisted in the first abortive attempt, under Pope Urban II, to avenge these wrongs and to rescue the tomb of our Saviour from Moslem possession. This undisciplined and unprepared army never even reached Palestine. The next year (1096) over half a million soldiers, representing the best disciplined forces of feudal Europe, set themselves to the task and three years later captured Jerusalem. A Christian king put in charge of the city withstood successfully Mohammedan onslaughts for more than fifty years before it fell again into Turkish hands. Christian efforts to recapture the city again and again proved futile until, holy wars ultimately losing their glamor, and other interests fast superseding those of the Church in the popular mind, both priests and kings were content to let the matter drop, leaving the Holy Land in the hands of the Mohammedans, where it remained until the close of the recent World War.

Succeeding centuries, during which missionary zeal was largely on the wane and great missionary spirits were few, must be passed quickly. The Crusades had revealed to Western Europe the need of Christian work in the Near East. John of Damascus (760), and Peter the Venerable (1115), encouraged Christian work among the Mohammedans and even prepared some translations of Scripture for this purpose. Raymond Lull (1275), a converted Spanish nobleman, dissolute in early life, an ardent student of science, familiar with every phase of human thought and activity, prepared himself with characteristic thoroughness for his work of setting up schools for the training of missionaries to the Mohammedans. Receiving no help or encourage-

Missions on the Wane

ment from either King or Pope, he undertook to do the work alone. His life reads like a romance. His activities would have been outstanding in any age, but are the more remarkable since he was practically the only great foreign missionary of his time.

The Spread of Romanism

The events which followed the Crusades profoundly affected Church history and served largely to slacken the pace of missionary progress. The new spirit generated by the Crusades, new scientific knowledge, growth of trade, maritime discoveries, the invention of printing, the translation of the Scriptures into local languages and dialects, all helped to bring about the Reformation which split Christendom into two new factions, Romanism and Protestantism. The Roman Church during this and succeeding centuries—growing largely out of the various Orders of the Church, particularly the preaching Dominicans (1216) and the later crusading and more militant missionary Jesuits (1534)—produced some of the greatest missionary heroes of all time. While Protestantism was trying to find itself, to mold its new theological framework, so to speak, and setting up new patterns of Church government, the Catholice Church was sending out such world-renowned missionaries as Francis Xavier (1506-1552) to India and Japan; Matteo Ricci and Johann von Scholl to China; Las Casas (1510) to the West Indies; others too numerous to mention to Mexico, Peru, Brazil, and Paraguay, as well as to Florida, New Mexico, California, and to the Indians of Canada and the Great Lakes region.

It was during this period (1622) that the present missionary policy and organization of the Roman Church was brought into being under Pope Gregory XV, the first Jesuit to attain the Papal throne. This missionary society, called the Congregatio

de Propaganda Fide, or for short, the Propaganda, composed of about thirty cardinals with a special school in Rome for the training of its workers, is still today the missionary force and power of the Roman Church. The world has been divided into separate units by the Propaganda, each unit having its own cardinal in charge, and its own corps of workers reaching down into every community in missionary territory. Through all these years, the Roman Church has been organized in such a way as to make a real "business" of missions.

Unfortunately, however, Protestantism during this period was too busy establishing itself to think of Foreign Missions. Some leaders, like Calvin and Knox, had a real missionary passion, but burdened with theological and organizational problems, they undertook no personal leadership in missionary activities. Some, having settled for themselves the principle of "separation of Church and State," felt that dealings with other nations concerned the State rather than the Church, from which they argued that Foreign Missions, since it had to do with other nations, should be a State affair. Indeed, a few State-sponsored missionary ventures were attempted. The Dutch Government delegated to the Dutch East-India Company missionary work in India, Formosa, and Malaysia. The French Government attempted the founding of a Christian colony in Brazil, while Geneva also attempted to establish "Christian colonies in heathen lands." Even the Pilgrim fathers "adopted the conversion of the native heathen into their colonial program," resulting fortunately in the fruitful work of Eliot, Brainerd, and the famous Mayhew family, all missionaries to our own forefathers and to the American Indians. The Mayhews' record in missions is unique in that they rendered

The Reformation and Missions

160 years of combined service, representing five succeeding generations of missionaries, to the American Indians.

In the main, however, Protestant Foreign Mission efforts were individual rather than Church enterprises. While the Roman Church struggled with foreign missionaries who compromised with and baptized paganism, Protestant missionaries found official Church co-operation of any sort their chief problem. Luther was not so sure that the great Commission had been a personal challenge to any but to the Apostles in the first century. Martin Bruce held that God would send "apostles" to the heathen nations, but did not necessarily feel that it was the Church's duty to send them out or to support them. As a result, the work depended upon the purely personal efforts of such men as: Von Welz, the Austrian Baron, who first asked the Protestant world the question, "Is it right that we evangelical Christians spend so much on all sorts of eating and drinking, but have hitherto thought of no means for the spread of the Gospel?";[8] Francke, the great leader in his day of the Pietist movement, who established one of the earliest modern missionary training schools at Halle; Count Zinzendorf, product of the Halle school, who became reviver and leader of the Moravian Church; Schwartz of India, of whom the Mohammedan rebel, refusing to deal with the English Embassy, said, "Send me the Christian, he will not deceive me"; Frederick IV, King of Denmark, and one or two others, whose personal missionary interest and zeal for the work brought them into positions of leadership.

Modern missions, however, officially date from the sailing of William Carey to India. Master of many languages, scientist by hobby, cobbler by necessity, and preacher by choice, he ut-

[8] *The Missionary Enterprise*, Bliss, p. 57.

tered far and wide his protest at the Church's apparent complacence and willingness to "sit down and nurse itself into a higher life." With his slogan, "Expect great things from God, attempt great things for God," as the text of his missionary sermons, in October, 1792, he stirred the first Protestant Church missionary organization into being—"The Baptist Society for Propagating the Gospel Among the Heathen." Carey himself went down into India, leaving the Church at home to "hold the ropes." Reports of his work brought such an enthusiastic response from his friends that a great spiritual revival broke out in both England and Scotland. This resulted in the organization of the London Missionary Society, September, 1795, a union of Presbyterian, Congregational, Wesleyan, and Episcopal Churches offering to start work in Tahiti, Africa, and the South Seas. In 1799 came the Church Missionary Society of the Church of England into existence with the declaration: "The mission must be founded on the Church principle, but not the High Church principle." The British and Foreign Bible Society organized just five years later still proves to be one of the most useful adjuncts that could be devised for assisting all types of foreign missionary endeavor.

Beginning of Modern Missions

America could not long expect to escape the influence of newborn British missionary enthusiasm. The growing and deepening spiritual movements of America, coupled with the missionary impulses from Great Britain, resulted in the organization, in 1810, of the American Board of Commissioners, a union of Congregational, Presbyterian, and Reformed Churches, which was immediately followed by the sending of several young foreign missionaries, including the Judsons, to In-

American Missionary Movement

dia and Burma. However, as the American churches grew in missionary interest, the trend was toward denominational foreign societies or boards, rather than toward interdenominational or union missionary organizations such as had been formed in England. Early in the life of the American Presbyterian Church (1837) the Presbyterian Foreign Board was formed, sending out to its mission fields several men and women from Alabama, North and South Carolina, Florida, Georgia, Virginia, and other Southern States.

In the division of the Presbyterian Church during the Civil War there was no cessation in the foreign missionary program of either group. The Southern Assembly at its first meeting declared itself to be definitely a foreign missionary church, and demonstrated its convictions by the formation of a Foreign Mission Committee and by sending out its first foreign missionaries to the Indians in Indian Territory. As time passed, this Indian work went into the hands of a newly-formed Home Mission Committee, leaving to the Foreign Mission Committee distinctly foreign work. Several missionaries serving in China under the Presbyterian Board before the Civil War transferred at once to the Southern Assembly, and became the nucleus of the new foreign enterprise. Work of the Presbyterian Church, U. S., officially started in China in 1867; in Italy the same year; Brazil in 1869; Colombia (South America) the same year; Mexico in 1874; Greece in 1874; Japan in 1885; Africa in 1890; Cuba in 1890; and, lastly, Korea in 1892. Of all these beginnings, it will be observed that only six have been continued to the present, the others having been dropped at various times, usually for purely financial reasons.

Presbyterian Missions Organized

We have reviewed entirely too rapidly, from its beginning

until the present time, the most gloriously successful and romantic enterprise the world has ever known. We have caught nothing more than glimpses here and there of its motives, purposes, accomplishments, difficulties, and outstanding personalities. We have seen something of its development from a handful of frightened followers to a far-flung international enterprise claiming support from all who name Jesus Christ as Lord and Saviour. We have traced it briefly through periods of adversity and persecution, and had we opportunity, we would have seen many a cross planted along the road indicating that some missionary of the Lowly Nazarene had passed that way, planted a church, and watered it with his own blood. We have met hastily just a few of those whose names have been immortalized by a warmly appreciative Christian world—the only true royalty of which the Church can boast. We have observed that their habitat in every age has been strange lands and new peoples. Insurmountable obstacles have seemed merely to challenge them to a larger faith and a greater courage. No task, however difficult, has been deemed by them beyond the possibility of accomplishment, even if all hell were pitted against them. And despite occasional set-backs, they have won!

Looking Back

These are the Ambassadors Supreme, bearing a message from Jesus Christ, the Son of God, to the whole world—a glorious responsibility. These are the progenitors, the forerunners, of our present generation of Kingdom Extenders. Foreign missionaries we call them, but that term is inadequate to describe them fully or to denote the comprehensiveness of their task. They are makers of a new world. They are creators of a new idealism. They are international disseminators of a

The Ambassador Supreme

Gospel which, though old in years, yet is to every generation new. The same fearless, pioneering, adventurous spirit, and the same passion for the unreached, have characterized them all through history. No particular age, or generation, or race can claim them as its own. They represent the best of every period and of every people. Truly the Church has been blessed and strengthened by their very presence.

But let us turn from the heritage and ancestry of our foreign missionaries for a moment to look more intimately into their personal lives. Perhaps we can catch a glimpse of them when not on display, or find out what stuff they are made of, or—dare we hope for it?—really discover why missionaries are as they are.

Chapter II

THE MISSIONARY'S LIFE

IF THE traditional halo has not been completely snatched from the head of the foreign missionary during the past few months, it has at least been knocked sadly askew. But no one regrets it, least of all the missionary himself. Too long has he been considered too far away to be real and too nearly a saint to be human. How strange this is since, to those who know him best, his humanity has always been his most prominent characteristic.

But things are changing. We are living in days of research and iconoclasm. Nothing any longer is being taken for granted. Everything is made the object of closest scrutiny and investigation. Not even the foreign missionary could expect to escape this demand arising among those who claim to be his friends, for the absolute and naked truth regarding himself and his work, however shocking it might be to accepted traditions or popular sensibilities. As a result of careful research, we have been fully assured that the missionary is, after all, made of the same common clay as ourselves. Those who, on the other hand, have always viewed him more or less as an impractical visionary with vastly more zeal than judgment, and have never been thoroughly convinced of the validity of his aspirations, have from recent findings received much encouragement, and they have enthusiastically aided in broadcasting their ill-formed convictions to the ends of the earth, regarding them as new and

Present Criticism

sensational discoveries. The surprising and unfortunate part is that the general public seems entirely unprepared for anything so disillusioning. No sensible or intelligent person should be shocked or disappointed to learn that foreign missionaries are neither painted martyrs nor picture-book saints. They are not necessarily bigger, braver, or better than leaders or ministers of the Church at home. It must be admitted, however, that they are head and shoulders above the *average* church member in the homeland. If not, they should never have answered the call to foreign service.

The day of picturing the foreign missionary on a cannibal isle, with nothing other than a Bible and umbrella as his equipment, has passed. Today he must excel as a master of all arts and trades. He must be equally well able to preach, teach religion or science or mathematics, keep books, train his associates, be a personnel manager, appear quite at home with coolies or officials, be a linguist, an efficient administrator, and an efficiency expert who can make one dollar do the work of five. That he has achieved at least a fair degree of success along most of these lines, the work itself best bears testimony. Theirs is no task for small people. It challenges only men and women willing to give themselves unreservedly to the service of God and humanity, whether humanity appreciates it or not.

Humanitarians and Missionaries

The crucial test of missionary zeal is right at this point. Woe to him that is uncertain as to why he has chosen to spend his life on the foreign field. The world, lying in ignorance, illiteracy, and mental darkness, needs enlightenment. The sick need doctors, nurses, hospitals, and medicines. Nations that are victims of flood and starvation need

modern engineers and improved agricultural methods. These things the world actually needs today, and to minister to these material wants is in nowise trivial or unworthy. The correction of such unfavorable conditions offers a challenge to the generosity and moral sense of all civilized peoples. However, this does not necessarily constitute the foreign missionary's call to service. Mankind's mental, social, and physical needs may provide a background for his call, but spiritual needs are ever central and primary to him. He has a Message which must be delivered, a Word which must be spoken, a Character which must be revealed, a Life which must be lived, and a Gospel of Redemption which belongs to the world. These are the missionary's supreme gifts to humanity. He is above all else, and before all else, an Ambassador of the Living God. The healing of mental, physical, or social ills are to him but the normal accompaniments of his time-tested remedy for all the world's ailments—Jesus Christ the Saviour.

The Missionary's Motives

But does not the world have sufficient religions already without adding more? Yes, too much of "religions," but it is still pitifully short of the religion of Jesus Christ. The missionary here leaves the pure philanthropist behind. They work hand in hand healing, feeding, teaching, improving, cleaning, and uplifting mankind. But there the humanitarian stops. His work is completed when this is done, while the Christian missionary is just beginning. Beyond this point lies the harder job for him, the work of altering the inner thoughts of men, substituting new moral conceptions for old, offering new, clean, and positive spiritual realities in exchange for out-worn fetishism, superstitions, and religious uncertainties. The replacing of age-old habits with radically new ways

of living and thinking is, perhaps, the most difficult and discouraging task mankind has ever undertaken. The philanthropist's work may be finished in a short while or whenever his temporal aims have been realized, while the missionary's task is a work of generations, slow of accomplishment, sometimes progressing, sometimes even slipping back. It is a long-drawn-out struggle against the humanity of men, and its successful completion demands more than mere material weapons or unlimited financial resources.

Occasionally one finds those who have been attracted to foreign service by the glamour of distant scenes or by alluring stories of adventure, or perhaps have been prompted purely by motives of human uplift or social improvement. Some, under the spell of these things, have dedicated themselves to the far-away places of the earth, but few can survive the initial shock of discovering that their interest in other races is sometimes misinterpreted by those they would help as pure meddling or as evidence of a superiority complex. They may find their motives misunderstood, their suggestions unappreciated, or their ideas completely rejected because they presume to improve upon modes of life and thought accepted without question for centuries. Out of this bitter experience one will either look for the deeper and more abiding things in life and will change his program accordingly, or, wilted under the withering scorn of a supercilious and selfish paganism, will return to his native shores, disappointed and disillusioned.

Not so with the foreign missionary, however. He expects rebuffs. He goes out prepared to meet arguments. He is willing, if necessary, to leave mankind intellectually and socially where he finds him if he can but change his fundamental conception of life, having perfect confidence that, if this be changed,

other things in time will take care of themselves. The social or material benefits the missionary offers may be valuable adjuncts to the missionary's program, but in no sense does he regard them as substitutes for the major gift he offers—a new life in Christ Jesus.

That the missionary loves his work, none need be in doubt, although this fact may seem strange to those who do not understand the urge that drives him on. To be content to spend his life in the midst of strangers, to keep struggling with a language in which he will probably never excel, to dwell by open sewers, to smell daily the rotting garbage and filth in crowded neglected streets, to dwell in towns or villages surrounded by fields fertilized by human waste, and yet doing it all willingly, refusing to give up when the going is hard, requires more than mere love of humanity. Intelligent, refined men and women, whose sensibilities in practically every foreign field are shocked at each turn of the road, could not be induced to live under such circumstances were they not convinced that, though all the powers of hell were loosed against them, God has sent them and God is with them. One missionary from the Orient, referring to this side of his life, said recently: "We live outside the city wall and must go through a public graveyard to get into the city. Often we see the bodies of babies over which the dogs are fighting." Easier places may attract these missionaries but do not win them away from these hard tasks. Dr. Henry H. Jessup, who himself had refused to give up his work in Syria for a secretaryship in his home board, said to a group of missionary recruits nearly twenty-five years ago: "Regard your work as a life-enlistment. You may have offers from home churches, or professors' chairs, or diplo-

Surroundings Not Always Pleasant

matic office, or lucrative commercial posts, but 'set your face steadfastly' forward. Let it be understood that nothing but the hand of God can separate you from the work."[1] Thus did a missionary in one of the hardest of mission fields advise his young colleagues in the service. He was but handing on to a new generation the ideals and traditions of the old.

During the early days of our modern era, physical hardships no doubt were an important factor in the missionary's life. These have not been entirely eliminated from every field, but they have been somewhat reduced. In recent years railroads, aeroplanes, faster and better steamship lines, telephones, radios, automobiles, motorcycles, or even bicycles have in one way or another made the missionary's work more extensive and have robbed it of some of its privations and difficulties. But it must be remembered that some parts of the non-Christian world, particularly vast sections of China, interior Brazil, and portions of Africa, are still just as primitive as they were a century ago.

Homes Contrasted

On most fields fairly comfortable, but far from elegant, homes have been provided, around and within which the missionary tries to build a little bit of America. What oases these are when they find themselves surfeited with everything "native." At such times they feel desperately the need of something that reminds them of America and loved ones at home. Only within the bosom of his own family does the missionary ever get relief from those who constantly crowd in upon him to satisfy idle curiosity or to seek help.

Indeed, his home does not always prove to be the impregnable place of refuge he wishes it could be. The Christian home is a distinct asset to the cause, and therefore must ever be open to inspection. There are questions in the minds of these peo-

[1] *The Foreign Missionary*, Brown, p. 373.

ple which only a visit can answer. "How do you foreigners live? Why do you have so many rooms in your houses? How strange your furniture is! What do you do with it all? And pictures on your walls, too! How do you keep everything so tidy? Isn't this a grand sight-see! Are those things beds? How do you sleep on them? Everything is so clean, so airy, so orderly, so elegant!" So muses the visitor, or perhaps with many "oh's" and "ah's" he speaks outright his dismay, unaware that all these impressions are earnestly coveted by the missionary. Perhaps the house is no longer airy or clean at the end of the visit, for grimy, germ-laden fingers have taken their toll as they moved from object to object, the missionary's clothes included. But this is all a part of the day's work, and it counts! To those accustomed to life in windowless mud huts with dirt floors, one or two earthen pots for all cooking purposes, a mud stove, a filthy bed of straw, one or two stools, and a table, the missionary's home indeed represents extreme luxury. To American eyes, however, it would appear meagerly furnished, somewhat out of date, with few modern appliances, perhaps no bathroom, and lacking many of those things at home ordinarily regarded necessities. Luxury is purely a relative term, and to the foreign missionary, away from his station for long periods at a time, and never in all his day's work seeing anything better or more comfortable, this home is a "luxury" indeed.

Physical Strain

Today the real strain of foreign missionary work is not primarily physical. Where there are no roads, or where ditches are too numerous for larger vehicles, he may travel by bicycle, wheelbarrow, hammock, or on foot. But this becomes routine, and by carrying with him his bedding, cot, cooking utensils, and some foreign food, he can make even filthy, vermin-laden inns, or borrowed

homes, livable for a few weeks at a time. But the smells, the unspeakable filth, and the unsanitary conditions which challenge the credulity of the uninitiated, cause him to be constantly on his guard and unconsciously grate upon his nerves. Rejecting food offered by loving friends, who have prepared it in an unsanitary way amid filthy surroundings, yet without causing offense to an extremely hospitable and sensitive people, is a daily problem in diplomacy facing every missionary evangelist.

Then there are the noises to which some, but not all, eventually grow accustomed. Voices are shouting, dogs are barking, children are crying, and the dull rhythm of the tom-tom at regular intervals indicates that a temple is near at hand. There is the moaning, sing-song pleading of a mulitude of beggars, the shouting of the donkey drivers, the shrill voices of merchants and peddlers calling out or singing their wares—all of which combine to make humanity distinctly audible. Even the quiet of the night is only a half-silence, broken frequently by noisy laughter, temple bells, or rasping music from groups spending the night in heathen revelry. Occasionally the air is rent by heart-breaking screams from some hovel in which a family quarrel has taken place, or a loved one has quietly slipped out of his misery into that realm which holds nothing but doubts, fears, and uncertainties for the non-Christian mind.

The Great Need

And the crowds! Where do they all come from? Large families are the rule. The woman without children sometimes must be content to share her home with a second wife. There seem to be multitudes of children everywhere. To look at it cold-bloodedly, it may be just as well that most of them will never grow up. If they should, who would feed them? They appear to be

ill fed and sadly undernourished as it is. Raggedness is the norm, varying only in degree. Some here and there may appear fairly well fed and comfortably clothed, but unless they be Christian they most probably will lose no sleep over their ragged or hungry neighbors. Streets are crowded. Even the country roads are never completely deserted. In China, the canal junks or river boats are freighted with a restless, wandering humanity. And to all of these people the missionary, as a rule, is a constant curiosity. His dress, his manners, his foreign accent, and his strange talk of a new way of living and thinking all serve to keep these people forever conscious of the fact that here is a curious sort of stranger in their midst.

Evidence of disease is always at hand. Every season is open season for typhoid, cholera, smallpox, malaria and a wide variety of physical ailments. Lepers may be found everywhere. No one's eyes seem to be quite well. They are red, or running, or their lids are curled under. Careless and unclean fingers handle the wares and food in the open shops or markets. Money clutched in a leprous palm passes to hands that are as yet untainted. Church services draw numerous visitors whose unwashed bodies pollute the air. Vermin is taken for granted so that the missionary always goes prepared. Sensibilities, for the moment at least, must be suppressed even though the inner spirit revolts.

And the appalling need! People who are always hungry, ill clad, or diseased, appeal for and deserve relief. Professional beggars seem to differ from those of whom they seek alms only in degree. Money, food, clothing, ointment—what miracles could be wrought by sufficient supplies of these! But there isn't enough to go around, and to give money on the streets is to invite a throng and perhaps give rise to abuse if more money

is not immediately available to those who received none. What to do about it all is the heart-breaking question. There seems to be no end to it, and there is never enough of anything available to make more than a decent beginning.

Spiritual Poverty

The piteous expressions, dull eyes, and blank faces which on every hand greet the missionary, constantly speak to him of lives pitifully circumscribed, minds stamped by the ignorance of many generations, and a society hopeless to the point of despair. They seem interested only in the needs of the hour. Spiritual blankness is there, too. Perhaps an idol of paper, of mud, or of painted wood is invited to listen to their prayers. It may be that these have so long failed to hear or to answer, that they have long since been laid aside and no substitute has been provided. Or perhaps a smattering of foreign learning has taught them that they no longer need present their petitions to the work of men's hands. Questions press in upon the more thoughtful among them. "Whence came this thing called 'spirit'? Whither is it going? Does it make very much difference, after all, to one half-starved, living on the edge of life?" Most of them seem to care little, and probably are not interested enough to find the answer to any of these queries. They are thinking of living *today* and of that which satisfies life *today* in a material way. This is the pressing problem of every moment with each of them, and it must be met not for themselves alone but for whole families. Soul-hunger, with rare exceptions, is stifled by the more pressing hunger of the body.

Such is the world in which the missionary lives. Perhaps these descriptions seem to smack too much of China, or India, or Egypt, or Burma, but they are also true, to a large extent, of the rest of the non-Christian world. Our Latin-American

neighbors may present a different background of sights or sounds, but the essential need presented in the picture is the same. Everywhere missionaries see pressing crowds, filth, poverty, ignorance and spiritual destitution. This is the world in which he spends his waking hours, and its appalling need haunts him even in his dreams. It is depressing and wearying to his soul, and is ofttimes distressingly repulsive, but it is inescapable. True, there are metropolitan areas and great centers where foreign business has profoundly changed native life, and where governments have brought about gratifying improvements socially, mentally, and perhaps even spiritually. But these pleasanter spots are not the places of greatest need. The missionary's call comes loudest from places where the need is most pressing. The less urgent must ever be passed by for the more urgent. He must constantly be pioneering, reaching the unreached. That is his prime mission in life.

Understanding the Missionary

It is not our purpose to present a pathetic picture of the missionary. There is nothing pathetic or pitiful about him as we will see when other aspects of his life are viewed later. Here we are simply trying to view him against his every-day background so that we may come to a better understanding of his personality, his reactions, and his problems. All these trying and disagreeable things he takes as a matter of course. During the first few years he finds it extremely difficult. The change from his home environment is so abrupt, and of such magnitude, that his first furlough is an immeasurable relief. Perhaps five or six years' waiting for his first leave of absence seems too long, but the rest and change which it affords is glorious and well worth the delay.

The missionary's personal or social life develops only as

circumstances permit. Socially he is limited to his few fellow missionaries or to foreign business men within easy reach of his station. The summer rest-period, if he can afford one or a suitable place is available, affords new contacts and new surroundings, and gives him a fresh start on another year. But during his service on the station, unless it be a large city or a center of union institutional work, his social life is extremely restricted. He is isolated with a handful of friends of his own race. Their every thought and interest are identical with his own, leaving little room for the variety which his spirit so sorely craves. Amid such conditions the tendency toward dull monotony must strenuously be resisted. There is urgent need of an occasional new voice and a new face on the station. He longs to unburden his heart to someone after weary weeks of travel on country trips. In this regard the missionary with a home and family has the advantage, for he has always a joyous homecoming to look forward to, a happy exchange of experiences awaiting him, and the relating of his difficulties within the family circle helps to reveal the humor hidden behind bitter disappointments, and sometimes causes tears to give place to laughter. The unmarried missionary, on the other hand, with only her room to return to, with no family to which to unburden her heart, must get along as best she can. Sharing her room or her house with another unmarried missionary on the station does not always make her burden lighter. Indeed, within this group are to be found some of the bravest spirits on the foreign field today.

Men and women isolated, overburdened, thrown together by force of circumstance rather than by choice, with little or no chance of outside contacts, giving out all that is in them while struggling manfully to keep from running dry, might reason-

ably be expected ultimately to develop some human frailties and peculiarities. Here is where the real tragedy of foreign missionary life is enacted. It is not the physical suffering, for that is getting more and more rare, but it is loneliness, the shut-in-ness, the weary monotony, the separation from family during long periods of country work, or the separation from children off at school that wears out the missionary. There are the worries concerning parents growing old back home, or the disappointment of too infrequent letters. There is ever a scarcity of those things which people of intelligence and refinement crave—fresh reading matter, new books, good music, new and outside interests. The marvel of it is that, after six or seven years of continuous service, with only short periods of relief each summer during which time he is again thrown with people of his own type and interest, the missionary does not break down. American business concerns who send representatives to non-Christian countries do not demand such long terms of service. Their workers cannot stand it, although they have greater freedom in living and more outside contacts than missionaries have. That missionaries can live together under such difficult circumstances, and remain for the most part normal human beings, is a tribute to the high quality of Christian men and women engaged in this service.

Isolation of Workers

The first problem facing every young missionary, and probably the most trying, is homesickness. Perhaps they are bride and groom, never previously far from home, but now separated from home by many miles and several years. Their first term seems endless. Establishing a home in a foreign country, amid new and strange living conditions, and with only very limited re-

The First Years

sources to draw upon, presents many difficulties to the uninitiated. In spite of several years of experience preaching or teaching at home, they cannot begin work on the field at once for they cannot even speak the language. Weary months, with perhaps two or three years of hard language study are their portion. That is about all they can do and all they have time for. During this period much of the romance disappears. The coming of children probably interferes with the mother's language study to such an extent that it takes several years to catch up with her husband—not a very stimulating or encouraging outlook for any mother.

Establishing a Home

But other problems and surprises lie ahead. There is the difficulty of adjusting their lives to new people and new social standards. Under the impact of repeated shocks, inherited ideas of social proprieties, and of life in general, slowly change. Foods they once took for granted and thought essential are no longer available or can be procured only at exorbitant prices. Foreign delicacies can be had only upon special occasions. Their main diet must be a mixture of foreign and native staples. Food supplies cannot be bought in local markets or in native shops without having to pay the penalty of high prices imposed upon all foreigners simply because they are foreigners, while insufficient knowledge of the language renders them helpless in the face of these petty profiteers. They find themselves forced to depend upon a servant who understands the merchant and knows his tactics in order to make ends meet, and discover that in so doing they save more than enough to pay for his services.

In America they enjoyed the convenience of running water, electric lights, gas, and a bathroom in their home. They were always within easy reach of grocery stores, bakeries, pressing

shops, clothing stores, with Kress or Woolworth for odds-and-ends, while practically everything else lay at the end of the telephone. But life far removed from these things presents many complicated problems. There are no grocery stores except in cities. Staples must be purchased in large quantities several times a year. There is probably no electricity available locally, and most certainly no gas. Oil lamps provide their light. They find themselves becoming their own public service agencies, their own drawer and purifier of water, hewer of wood, provider of transportation, and sender of messages. They must furnish for themselves those countless services which in America were all taken for granted. Their home must ever be self-containing as though prepared to undergo a long siege. Their garden must supply a large part of their food. It could easily take all the time the missionary and his wife have just to keep their home going, if this were not out of the question. They were sent to the foreign field not to keep house but to preach, to teach, to heal, to improve social conditions, to mix with the people, to organize classes, to set up Sunday schools, and to gather groups together into churches. Therefore, whether they like it or not—and they probably will not—they must turn over their home cares and duties to a few native servants, with whom they can communicate very imperfectly at first, and who know little or nothing about foreign ways or foreign households. Perhaps they have never even seen a foreign bed, know nothing of foreign stoves or cooking, and are sublimely innocent of even the first principles of sanitation. The missionary who vigorously objected to a fly in his food was answered, "Don't worry. That little fly won't eat much." However, this human raw material must be made into efficient, trustworthy servants if the missionary wife is to do

any of the real missionary work she was sent out to do. This is the peculiar burden of every wife and mother on the foreign field, a load truly heavy to bear.

Missionary Children

There are also problems connected with missionary children whose health must be protected against the constant menace of infection, epidemics, or ignorant practices of native servants. The child cannot grow up illiterate, but, unless there are a large number of children at a station, the parents cannot afford to employ a teacher. The mother must, therefore, become teacher of her own children until they are old enough to go to some "foreign" children's school on the field, or return to America to boarding school. This is the hardest wrench of missionary life. There may be uncles, aunts, grandparents, or friends who will gladly open their homes to these children, but parents cannot deliver them to others to rear without a certain amount of fear, uncertainty, and self-reproach. High school youth flowers into manhood and womanhood during these intervals of enforced separation with irreparable loss both to parents and children.

The foreign missionary on his small allowance is not able to save very much. Even if his salary were doubled, the stark need which ever faces him would rob him of the increase. To exemplify the Christian life one must be generous. With native helpers poorly paid, churches unable to support their ministers, and school and hospital budgets crying constantly for additional funds, the missionary's salary soon disappears. Perhaps that is one reason why most foreign mission boards agree to give their missionaries only a "comfortable and economical support," taking care of medical, educational, and other expenses, as they arise. The "stipend system" has never been entirely fair to the mission-

ary since it makes him completely dependent at all times upon his Board, but to pay him a regular "salary" would require more money than any Board seems to have available.

Vital as all these may be, they are not the problems that cause the missionary greatest pain. The Psalmist, like the foreign missionary, must have drunk to the lees the cup of bitterness when in perplexity and despair his heart cried out, "How shall we sing the Lord's song in a strange land?" To a people who do not fully comprehend his motives, who cannot conceive of his coming such a distance at much expense to offer them something for nothing with no ulterior motive, he is something of an enigma. The philosophy of life and the experience of non-Christians are so at variance with the missionary's attitude that many probably view him at first with suspicion or pitying amusement. The oft-repeated accusation that messengers of the Gospel are but forerunners of "foreign imperialism" is being revived in some countries today, the result, most probably, of a national sensitiveness which represents one stage in an emerging, yet immature, national consciousness.

Missionaries Misunderstood

Talk of the superiority complex of foreign missionaries has been very much overdone, especially in the Orient, in recent years. Without any apology, the missionary has something definite and specific to give to the world, a worthwhile contribution to make to the life of every non-Christian nation, and he thoroughly believes that what he offers is essential to national and individual well-being. Is this presumption, or is this an indication of a superiority complex? Certainly no missionary should capitalize his "foreignness" or parade his material advantages before other peoples. This would indeed be

a grave offense and would reflect upon the church he represents. But remarkably few are guilty of such conduct. In a life which tends to exaggerate personal idiosyncrasies, and glorifies by very contrast the distant homeland, it is surprising that not more are guilty. Back of all this recent criticism lies an unfortunate attitude deeply rooted in human nature and few are entirely able to shake it off: to each nation every other nation is "foreign" and "different," and all who are extremely different are regarded inevitably as somewhat inferior.

Missionaries Are "Different"

Missionaries are doomed ever to be "different" from those they live among. There is no escape for them. They may dress like the people they serve as did some of our early China missionaries, but dress does not change the man. Health and inheritance demand that their manner of life be different. Their accent and speech are different. Their modes of expression, ideas, and viewpoints are different. Everything about them—face, stature, color perhaps, all the obvious things —are *different*. To the African, the missionary is a white man. To the Japanese, he has a "high" nose. To the Korean, his eyes are strangely blue and too straight. To the Chinese, he is a "foreign devil." Of these characteristics the missionary cannot strip himself. They make him the distinct personality that he is, and if they prove to be a handicap, he must work on in spite of them.

Language has ever been a barrier between nations. Oriental languages seem peculiarly exasperating, especially the Chinese language, in which there is a complete lack of any relation between writing and sound. Referring to this, one China missionary writes: "Mr. Inslee discouraged the young men from learning the written language, saying it was an invention of

the devil to entice missionaries to be sinologues, and thus be drawn away from preaching the Gospel."[2] Years of patient study bring constant improvement both in speaking and in understanding; but the finer touches, those perfect pronunciations, those niceties and distinctions between words, those idioms which enrich every language but are baffling to the foreigner, are beyond the average missionary's ability to master in one lifetime. A mere change in accent or inflection may distort the meaning of a whole sentence. For example, one young lady ordered her cook to serve "little children" for breakfast one morning. Another, holding an evangelistic meeting, urged the repentant to "white-wash" their souls. One missionary, of long and faithful service on the field, considered expert with the language, described himself as being utterly unable to sit through a meeting of Presbytery without developing a severe headache brought on by the constant strain of trying to understand all he heard. Even then he declared that he missed so much that some of the proceedings were quite unintelligible.

What do Americans think of foreigners living in their country? Do these foreigners know fully our attitude toward them?

Always a Foreigner

Perhaps they can estimate it fairly accurately, but they will never really be certain that they know. There are always comparisons and estimates which we reserve to ourselves. We may tell them all we dare, and they will learn much we would not tell, but they can never know or appreciate fully the background out of which we appraise or judge them. Neither can they ever fully comprehend the background out of which our other attitudes are developed, including our attitudes toward people of our own race or nation. This cannot be transmitted to them. Out-

[2] *Our China Investment*, Price, p. 3.

siders may arrive at a fair appreciation of it, but it will never in any true sense be theirs.

When the American becomes the foreigner, this same situation holds true. He thinks out of his own peculiar background, the native people out of theirs, and these backgrounds are usually quite distinct. Sometimes they are so radically different as to cause embarrassment. Even when born on the field the young missionary cannot quite overcome it for he is still a foreigner. It is a matter of "you" and "we" in a collective and national sense. The missionary is inevitably an "outsider." By innumerable, sometimes indefinable and almost imperceptible barriers, he is excluded from the inside. He becomes an habitual conformist. He is a guest of the people, a purely temporary element in the missionary program. He must not at any time insist upon, or impose, his foreign viewpoint if he can help it. He must think "black," think "yellow," think "brown," think ever in terms of those he lives among if he is to achieve any degree of success as an organizer, leader, or co-worker. When he finds himself absolutely baffled and completely at a loss to understand or fathom the native mind, he must simply reconcile himself to that fact and work on as best he can. Some who were born in the Orient claim to understand fully and completely the Oriental mind and its reactions to the many delicate foreign problems there today. It would be interesting to know what Orientals themselves really think of such a claim.

Early Disappointments

How impervious men and women in non-Christian countries seem to be to the Gospel! Where are the throngs along the shore pleading with outstretched arms to America to send the missionary? In Congo and Korea this earnest desire is occasionally expressed by lone individuals, or even by large

and insistent delegations who in some way have previously made Christian contacts. But as in America, so in India, China, Persia, Mexico, Brazil, Japan, Arabia — practically everywhere—the Gospel must fight every inch of its way. It is not especially wanted. It is a foreign religion, promoted by foreigners. Because of its apparent foreign origin it is regarded as inferior to native religious systems. The high standards required by Christianity, and the distinct changes in conduct demanded of Christians, make it less desirable. There is nothing especially strange about this. It has always been so. We have no record that many came to Jesus pleading that they might adopt His cause. It is interesting to note also the attitude which large numbers of non-Christian Americans take toward the efforts of the Christian Church. It is not surprising, therefore, that the missionary, although ordinarily well received in a social or business way, finds his message falling frequently on deaf ears.

This is truly a great spiritual trial. Here he finds an evidence of interest; yonder is a prospect; somewhere else is an earnest inquirer. Over in that village lives someone for whom he has been praying nearly a year. In this city he has labored a long time without any perceptible progress. No one seems to be clamoring for Salvation, rather the opposite. It is altogether too slow for him. Unless he sees more results he feels that he cannot stand it! Years pass, but still results come only after prayer—sometimes with bloody sweat—and even then they seem pitifully meager. Perhaps he is gaining ground, or for a while he may appear to be losing. Large numbers listen to his preaching and attend services regularly, while some even indicate a desire to join the Church. But one must demonstrate his interest and sincerity by Christian living and by dili-

gent study before he can be admitted to church membership. Months of progress are recorded, then suddenly he moves away; or, if the prospect be a woman, she may be ordered by heathen husband to terminate her connection with this "foreign doctrine"; or it may be that relatives bring outside pressure to bear; or perhaps Sabbath observance, with consequent cessation of work in the shop, becomes too much of a financial strain; or the prospect may simply lapse back into some shameful heathen custom, and the missionary's hopes are all dashed to pieces. Then it is that the missionary tastes the bitterness of despair, and cries out in agony of soul, "My tears have been my meat day and night."

Pauline Christians

After contact with young Christian churches on the foreign field, one understands better what Paul felt in his heart as he wrote to the Church in Corinth: "For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you." Pauline Churches are to be found on every foreign field today. Whole congregations, gleaned out of heathenism after much prayer and careful cultivation, suddenly lapse into heathenism on account of the failure of some leader in the church to live a Christian life. Or strife arises over the same problems that harassed the Corinthians, or the Philippians, or the Church at Colosse, with the result that the modern missionary, like Paul, must carefully nurse them through their tribulations. Or perhaps the minister of the group has proved unfaithful, has shown himself unworthy, has proved unwilling to make the sacrifices required of the leader of a Christian group, or has refused—as the Oriental expresses it—"to eat bitterness." Perhaps the pressure of heathenism has sim-

ply proved too strong for his still poorly developed Christian character. How the missionary's heart aches for his converts at such times, and how these "Pauline" Christians, like salt that has lost its savor, need his help!

To the American church member, being a Christian—at least in the publicly accepted sense—is not especially hard. But being a Christian is an extremely difficult matter to one just out of heathenism, laughed at by friends, perhaps disowned by parents, dismissed by employer, and able to earn only enough to feed his family from day to day. To such an one enforced withdrawal from Sunday labor seems only an added hardship upon a hungry family. These trying problems, together with countless petty persecutions that make life miserable, suffice to show what sacrifices are being made daily by those who propose to remain true to Christ. Such as these give the missionary courage to toil on from day to day in spite of a lack of large numbers, instead of giving up in discouragement and coming home.

Social Barriers

The social complexity of non-Christian civilizations often surprise the traveler and student. We of the Western world live and think in terms of families as very small social units. But this does not apply to most non-Christian peoples. Common need of shelter, food, and protection from outside forces in a hard, cruel, and unyielding world, has forced the individual to lose himself in his family, which in turn merges its identity with the whole family connection or clan. Individuals think largely in terms of this larger group, and live their lives in relation to it, fearing to break away from it. Their traditions, ancestral worship, and history are all wrapped up in the clan. It provides protection against outside pressure, and renders assistance in overcoming

outside problems. It shares its food and shelter with less fortunate members of the family in times of need. It is a necessary buffer between the individual and a heartless society. But this very relationship between the individual and his family create an especially difficult problem for the foreign missionary. He cannot lose sight of it in his approach to individuals, and the individual in turn cannot regard himself as independent of the larger group. He is not himself; he is part of a family. If the family is anti-Christian, zealous of ancestor worship, faithful in its sacrifices to departed spirits, the chances of the individual's becoming a Christian while at the same time retaining his place in the family, are meager indeed. The missionary cannot well pit himself against this social system as such, for, their civilization and social structure being what it is, he has nothing better to offer in its place. No other social scheme provides the same advantages or protection to the individual, and the Church in most non-Christian countries is not yet strong enough to take the place of the family in the life of the individual Christian. This is just one of the many problems which only time will solve, while in the meantime the missionary impatiently waits the coming of a newer and better day in which each person may be able to live and speak for himself.

Space forbids more than a mere mention of other matters which fret and worry the foreign missionary. Not all his troubles arise on the foreign field. Some, indeed, come from the home Church. Numbered among them are the disappointments which crowd in upon him as he sees a world teeming with needs that must be met, and a home Church which seems not to sense the real urgency of the situation. At times, he may possibly err by being too critical of the home board or min-

Home Critics

istry, not fully realizing, ofttimes, the many perplexing situations they may be facing. But here the home Church can afford to be patient. The missionary is giving everything he has to this work. It is what he knows best. He has constantly before his eyes and pressing with an intolerable weight upon his heart the spectacle of human misery and spiritual need, to which no condition at home is comparable. Unfortunately, boards and ministers alike have, in large measure, been unable to translate these distressing facts into living pictures so vivid that the home membership must see, and understand, and respond. What the missionary feels and knows he cannot but speak, but it is not out of bitterness. Rather it is out of an aching heart and an overwhelming desire to serve—to serve Christ, the Church at home, and the great needy multitudes upon his field.

Some here at home, knowing non-Christian religions only from what they have read in textbooks, or from Oriental non-Christian lecturers, or from classroom discussions of Confucianism, Hinduism, or Buddhism, are ready to admit that, after all, the non-Christian world has sufficient religion already if it will just use it. These things sound all very well in textbooks or on lecture platforms in America, but it is in the non-Christian world that we find the complete answer. That these religions, to a degree at least, teach chastity, truth, honesty, loyalty, and other excellent virtues, none can deny. But why, after all these years, with no competition whatever from outside religions, have Hinduism, Buddhism, Confucianism, and the others, let mankind fall to so low and so miserable a state? One must simply be content to know that these religions as outlined in textbooks are one thing; as found in the lives of millions across the world today they are something entirely different. One

Chinese elder, upon being questioned regarding the truth in non-Christian religions, answered, "Of course there is truth in the non-Christian systems, but compared to Christianity it is as the little finger compared to the whole body of a man."

There are those who point to America as a poor example of a nation fit to instruct others in religion. These give us an inferiority complex and may make us feel ashamed of ourselves for presuming to teach others. But this should not cause us to overlook the real facts in the case. Whereas justice in America is taken for granted, and perversion of justice is regarded still as exceptional, in the non-Christian world injustice rules. Whereas vice and immorality in America are rare enough still to be front-page "news," in the non-Christian world it is the accepted normal life of a society which flaunts its sins in the face of the world without protest from within. And so we might continue through the catalog of sins of which we in America are accused, and of which we sorrowfully admit we are all too guilty. But that our moral and social life—however bad it may be—is superior to that of every non-Christian nation is a fact so obvious to those who look into the matter as not even to admit of discussion. Our missionaries, it would seem, have a right to be grieved when American Christians permit themselves to be deluded by such shallow thinking.

Missionary Qualifications

There is much talk about the type of man or woman needed to carry on Foreign Mission work in a rapidly changing and reawakening non-Christian world. Does the work require the same type it always has needed? Some say no, and present large volumes of proof that the missionary task of the future will depend largely upon specialists. This is nothing new. The task has always called for specialists of many sorts,

and, as in the past, it will continue to demand the best the Church can produce. Boards have always set high standards for admission to missionary ranks, these standards rising as the years have passed until fewer and fewer could find their way in. But since every type is needed on the foreign field, the requirements must ever remain somewhat flexible. The best workers are not always the best appearing, nor the most brilliant intellectually. Room must ever be left for the use of intelligence and good judgment in the selection of the missionary personnel.

Much has been said and written about "calling" men and women into foreign service as a church "calls" a pastor. This may sound well, but it is all beside the point. If a man does not feel his call to the foreign field keenly enough to volunteer, he does not wish to go badly enough to be sent. Only those who feel that no other form of service will satisfy them should consider Foreign Missions. It is no work for the uncertain or for those who have never clearly made up their minds. Unless they feel God definitely pressing them into this work, their place is in the home Church. There is no parallel between "calling" a pastor and "calling" a foreign missionary, since the pastor is not called into any particular church "for life." For the missionary to go to the field for less than full life service is a waste of time and a waste of the Church's money. During the first five years he is no great asset to the work. Five years more find him more nearly a seasoned and full-fledged missionary. Ten years is too long a period of preparation for less than a lifetime of service.

Our foreign missionaries on the field today, like their predecessors in every age, may not meet all the high qualifications required of them by Boards and may not intellectually or socially be all that the home Church would like to demand,

yet they are a very superior group of men and women. There are misfits among them we must admit, and occasionally there appears a missionary whom no one can control, or whose intelligence brings down the average. But what other enterprise, equally freighted with human nature, would not break the spirit of some, warp a few, or even crush the life out of others. To the humanist or materialstic philosopher the foreign missionary daily lives a life of supreme sacrifice, but the missionary does not call it that. Living in isolation, looking into the face of danger, working in hard places, living on cold water or a crust of bread—to the missionary of the Cross that is no sacrifice, that is the joy of living in Christ Jesus!

Loyalty of Missionary

No quitter is he. The Church may quit, may turn its back upon him, ignore him, or refuse to support him, but it cannot change his purpose. He belongs to a world of sin and squalor and misery. Where human need exists, there is need of Christ; and where the need of Christ is greatest, there you will find the missionary. He cannot turn away from his task. Rather, when the Church is in difficulty, unable to carry fully its end of the load, he upholds the Church's honor and good name by carrying more than his share, pouring even his own meager allowance back willingly into the work. A few years ago, to save the good name of his denomination which had promised fifty thousand dollars to a particular school but never seemed quite able to pay it, causing his mission much embarrassment thereby, one missionary stepped into the breach and gave to the school his entire inheritance, paying his Church's obligation in full. Not every missionary is able to do such a magnanimous thing, but each one wishes he could.

When times are hard, the missionary is loyal. When the

going is difficult, he stays on the job. When withdrawing is easy, he refuses to run. When dying is necessary, he even chooses to die. That is the missionary's glorious privilege. That is his heritage—and he himself is ours!

"O matchless honor, all unsought,
High privilege surpassing thought
That Thou shouldst call me, Lord, to be
Linkt in work-fellowship with Thee:
To carry out Thy wondrous plan,
To bear Thy message to man;
In trust with Christ's own word of grace
To every soul of human race."

Chapter III

THE MISSIONARY'S WORK

THE work of the missionary calls for the utmost versatility. Often he finds himself "obliged to unite the adaptability of a jack-of-all-trades to the functions of an archbishop." So varied are his tasks, and so constant are the demands upon him, that it is no exaggeration to call him the hardest-worked man in all Church service. If he be a preacher, he has a parish large enough for a dozen men. If he be a doctor, he is probably the only one within a vast area. Teachers become at once classroom instructors, administrators, preachers, directors of student life and religious activity, as well as father and mother to all those in the dormitories. There is little time for leisure or self-improvement in the missionary's daily round.

Most unfairly, in recent years, too sharp a distinction has been drawn in the popular mind between evangelistic, educational, and medical missionaries, as if each type were separate and distinct from all the others. Doubtless missionaries and mission boards are themselves largely responsible for this popular fallacy due to the technical classifications which they have established in the work for purely administrative purposes. To the average church member this has evidently proved most misleading. Any effort to compare the value of one type of missionary endeavor with another is like trying to compare something with itself. These are each different phases of the same thing, different approaches to the same problem, different

Evangelism Central

means to the same end. In no sense are evangelistic, educational, or medical missions competitive or independent. They are purely complementary one to the other. Without the others each would be greatly limited in its outreach and in its possibilities of achievement. And through all the various types of missionary effort there stands out one clear, outstanding purpose which is basic and which is ever predominant—evangelism, the bringing of men and women into a new life in Christ Jesus. In our thinking, therefore, we will not have in mind so much the conventional divisions of the work, but rather we will think of the missionary himself as he seeks, through his various outlets, to capitalize his opportunities and possibilities for evangelistic endeavor.

The Home a Missionary Agency

It has already been suggested that the missionary could render a great service without ever leaving his own roof. His home houses a model Christian family which is always on exhibit and offers to the non-Christian community an outstanding example of what the home may become. It is a model of comfort, cleanliness, orderliness, and Christian co-operation. It is a laboratory in which the missionary mother demonstrates to the non-Christian world how children in a Christian family are reared. But perhaps best and most important of all, it is a living portrayal of the place of woman in the Christian family, and the ideal relation between servant and employer. In a country where women are down-trodden and well-nigh worthless, except as potential mothers of male children, and where servants exist largely in a state of serfdom, the Christian relation between husband and wife, and between family and servants, is indeed something new under the sun. With all eyes upon it, the life of the missionary family must

be so open, so happy, so clean and wholesome, and so full of spiritual power that even without any artificial stimulation the impulse and desire to imitate it will spread into every Christian and non-Christian home in the community.

But the Christian home is not a silent witness only, it is an active workshop. Women gather here for instruction in cooking, sewing, hygiene, and child care. They listen to the reading of the Scriptures, learn hymns, learn to pray, and become acquainted in this way with the Christian essentials. Perhaps they are taught to read, are given stories to tell to their children, or are taught how to play clean wholesome games, an idea not current among adults in non-Christian countries. In Japan, classes in English are conducted by missionaries in their home to attract the non-Christian student groups, all of whom are extremely anxious to learn the English language. In such classes the Scriptures are the chief textbook.

Meal-time in the home sometimes brings guests, and on such occasions there are surprises and shocks in store for all. A new world is opened to the guest who experiences this for the first time. He sees the meal made a social function where old and young eat at the same table in happy fellowship together. There is the moment of prayer, when the presence of the Unseen Guest is recognized and He who provides all material blessings is offered thanks. There are the strange-smelling and strange-tasting foreign foods eaten with at least a fair degree of silence by these foreigners in spite of clumsy knives and forks. There is a cleanliness, orderliness, gentleness, and kindness about it all that is disarming and appealing. To one who has thought of food as merely a daily necessity, and of women, children, and servants as inevitable adjuncts of every household, meal-time in a Christian family reveals a marvelous blend-

ing of the joy of living, a happy comradeship among the members of the family, and a constant fellowship with an unseen, but consciously felt, Living Presence. And while the guest is enjoying this thrilling experience, trying at all times to conceal his embarrassment and to be a real Roman, doing as Romans do, the host and hostess, if they be sensitive souls, become more and more conscious of the clashes of Eastern and Western culture which may be observed, sometimes in a shocking form, across the dinner table.

Beyond the home, the missionary extends his influence far into the country districts. For an evangelist to have a territory of over one thousand square miles, within which he is the only foreign worker, is not at all uncommon in any field. Rather, it might be called the rule, some having the responsibility of carrying on alone the work in territories twice that size. Absence of a missionary from his field, with no supernumerary to fill his place, simply means that some fellow missionaries must reach out and cover this additional territory as best they can.

The Evangelistic Missionary

The missionary engaged exclusively in evangelistic service, if he be an ordained man, is more than a pastor. He is a pastor of pastors, an overseer of many churches, an opener of new villages, a nourisher of weak spirits wherever he finds them, an employer of numerous assistants, an organizer of new churches, an examiner of new converts, and a supervisor of classes for applicants to church membership. This requires much absence from home, sometimes for several weeks at a time. Weather, home conditions, poor means of travel, lack of roads, lack of inns worthy of the name—all help to create at times real physical hardships. But notwithstanding

all these, the missionary must push out into the cities, towns, or rural communities where the people are if he is to deliver to them the Gospel message. In some fields, as for instance China or Korea, where the population is dense even in the rural areas, and where villages are seldom more than one-third of a mile apart, or again as in Africa or Brazil where the population is more widely scattered, the missionary may never in a whole lifetime be able to reach every village within his territory. This accounts for the multitude of "unreached villages" about which home churches hear so much but cannot fully understand. To the church member in America the density of population of the Orient is impossible of description. Even those who think they understand find themselves stunned when they actually see it for themselves. To stand in one spot in flat country and count ten to twenty villages by merely turning about, each with a population ranging from fifty to a thousand, is not at all unusual, and evidences in a small way the problem which saps the vitality of the country evangelist by the very overwhelming odds which it presents.

Problems of the Rural Worker

The moral and social standards of these villages, the unspeakable filth and smells, the multitude of dogs and children, the faces which speak of want and make the missionary apologize to himself for eating so much and so regularly, all these together with the dense ignorance which perpetually confronts him, offer to him at the same time a tremendous challenge and a constant battle against inner discouragement. How can hungry people be interested in anything which does not at once produce food? How could these people remain Christian amid such oppressive heathen surroundings, even if they were to accept Christ? How can he get

the message over in terms so simple that the most ignorant and illiterate can understand? What did his college or seminary at home give him in the way of tools or equipment that he can put to good use now? All these thoughts crowd in upon him and force him to ask himself, "What can I do with these people here? What did I do for those others yesterday? Do I ever do anything worth the effort? Am I worth 'my keep' at this business? Am I worthy of the trust God has honored me with?"

In dealing with these raw possibilities before him all his ingenuity and experience and training must be capitalized. He must say something so clear and practical, yet so striking and unique, that it will outweigh in the minds of his hearers all his personal peculiarities, and focus their attention upon what he is saying rather than upon what he is. To speak thus to those who never saw, or rarely have seen, a foreigner, is not at all easy, and to preach earnestly for an hour, only to have some one come forward at the end to ask some trivial question about his dress, his hair, his watch chain, or his native land, is not conducive of hilarity at the moment. Any attempt to explain to a group of old women that "God so loved the world" presents a peculiarly difficult problem since most of them cannot visualize "the world," many having never even been outside the walls of their own city or town.

From day to day the missionary pushes on. He preaches where he finds a crowd; he answers questions; he gives out tracts to those who claim they can read, though usually they cannot; he sells Scriptures or Gospels for a very small sum; he eats wherever he can find a place for his helper to set up his stove or spread out his food; he is watched steadily during this process by curious eyes from which there is no escape; he

is smiled at by the children for the strange way he eats; he hears comments about himself which they do not realize he understands and would not want him to hear; and at last, weary and exhausted, he lies down at night to sleep in a straw or earthen hut, or in a village church, or in a filthy inn, amid all the vermin that the non-Christian world is infested with, only to be rudely wakened by the occasional braying of the asses or the lowing of the oxen in the room next to his.

The Missionary as Church Administrator

But this country evangelist is also an administrator. He must meet with his pastors or unordained workers as they look after local churches or groups of churches. He discusses with them their problems; visits their church officers when necessary; calls the congregation together for a communion service; disciplines those who have failed to evidence any interest in the church or who have failed to observe the Sabbath; prays with those who have fallen away or lapsed into heathen rites; pleads with the penitent to forget his feelings and "face" and to return to the services. He does everything for every church which an American pastor has to do, and a great deal more than that, for the matter of discipline in our American churches, being quite embarrassing at best, seems to have been completely eliminated from our American church consciousness. On the foreign field, however, this cannot be so, for a Christian is either a real asset or a painful liability to the congregation. If he be upright and a good example among the believers, he is a credit to the local group. If otherwise, he is pointed to, as in America, as being typical of the whole congregation, as a sham, as one unworthy of their consideration, and the church he represents is considered as a result a group unfit to associate with. Therefore, hard as it is,

and humiliating as it may be to the Christian, discipline must be vigorously enforced. Experience has proved that the church is a better, finer, and stronger witness to Jesus Christ because of it.

In local church administration the foreigner usually has a distinct advantage over his associates. Tied to his own people by the bonds of family connection, common interests, national instincts, and all those things which bind people of the same race together, the native pastor is greatly limited in the authority which he dares to exercise. Primitive antagonisms and jealousies are stirred, and principles are lowered to the realm of personalities. Group strife sometimes ensues, and the pastor finds himself unable to cope with the problems that arise. The foreigner, because he is a foreigner, because he is different and is in no way personally tied to any family or group or local tradition, has the advantage over his native brethren. Those who would too rapidly dissociate the foreign missionary from evangelistic work on the field seem to lose sight of this point entirely. Somehow the foreigner, in the earlier stages at least, seems to be able to secure better financial support for the native pastor, as a rule, than that pastor can secure for himself. This is by no means universally true, but it is true often enough to make this a real factor to be considered in any discussion of the problem of self-supporting and self-governing churches.

Women Missionaries

The place of women missionaries in rural evangelism cannot be overlooked. In many non-Christian countries male evangelists, either native or foreign, have little or no approach to the womanhood of the country. Perhaps women in all countries are not shut off in the extreme fashion that prevails in India,

but in few countries do men evangelists, either native or foreign, have direct access to women in their homes. Neither can they approach them on the street or in public places without violating all the rules of native propriety. It is at this point that single-women missionaries come into their most valuable sphere of service. Assisted by native women, they enter homes, organize women's classes, teach them to read and write, instruct them in the Scriptures, in cooking, in child-care, and in the problems of every-day life. In this way they make it possible for women to emancipate themselves from the slavery of heathenism and help them to take their places as Christian women in a Christian society. None but a woman can do this for them. It is woman's unique contribution to Foreign Missions.

What About the Rich?

This question often is asked: "Does the foreign missionary do all his work among the poorer classes? Does he never get in touch with the upper or monied groups at all?" The answer to this question varies slightly with each country. It may be said, however, that in nearly every field those first reached, those most easily reached, and those most in need of what the missionary has to offer are the poorer classes. The well-to-do or the rich form such a small proportion of the population, and so isolate themselves from the common herd, that they frequently are quite inaccessible to missionaries except through hospital or school contacts. Japan, however, is an outstanding exception to this rule. In fact, the Church of Japan is made up almost altogether of middle or upper-class townspeople, the rich, and the very poor being extremely hard to make contact with. One of the major missionary problems of Japan today is the finding of a way to reach effectively the rural popu-

lation made up largely of farmers, and fisher-folk, and to this task Kagawa especially is addressing himself. The rich and well-to-do groups on every field as a rule welcome the attention of the foreign missionary, but, being comfortable and well cared for in a material way, and knowing or caring little for anything outside the material realm, they feel their independence of every one and everything, and like some of their American counterparts, do not even feel the necessity of a God.

Training Volunteer Workers

In connection with evangelistic work on all foreign fields, one of the principal problems has always been that of securing sufficient intelligent volunteer assistance. Life is hard for the Christian as well as for the non-Christian in an economic way. Giving up Sunday earnings is a real sacrifice to every family. Working hours usually are from daylight till dark. The securing of people who have the time, as well as the intelligence, to do voluntary personal work, has been especially difficult. Ordinary church services, as well as the limited facilities for home study available in most Christian families, do not produce the necessary workers. In several fields there have been developed elaborate systems of Gospel Schools, Bible Classes, or Bible Training Conferences as a remedy for this difficulty. Korea has especially well organized work of this sort, and there is much reason to believe that the phenomenal evangelistic success in Korea is due, in large measure at least, to these Bible classes. They are usually of two general types. In the first type men or women come from long distances, bring their own food and bedding with them, and spend a week or ten days at some central mission point engaged in intensive Bible study. Foreigners and nationals both serve on the faculty. Numerous courses covering religious and secular subjects are offered. The days of study

are long and arduous. Classes in personal work are taught the theory in the class, then sent out into surrounding villages during the afternoon for actual practice work. A church on the Foreign Mission field which depends upon paid helpers to do all its preaching, teaching, organizing, and personal work, is a church that will always be a dead-weight and a perpetual expense to those who organize it.

There is another type of Bible conference or institute for training volunteer workers which may last several weeks, with a distinctly higher type of pupils in attendance. These classes are more for elders, deacons, Bible-women, and other leaders than for the illiterate or poorer groups. Here real study is undertaken. Out of this group the real Christian leadership among both men and women is developed and the backbone of the mission church is formed. It is gratifying to know that more and more other mission fields are taking up this type of Christian training. Truly it is prophetic of a better day for Foreign Missions, a day in which foreigners may be released from purely local work to engage more exclusively in the work of developing church leadership. It is a harbinger also of a more intelligent and more deeply spiritual National Church because of a more competent and experienced church membership.

The presence of the missionary on the foreign field ought to be considered as somewhat temporary in so far as particular locations are concerned. That they should remain there until every man, woman, and child in the community has heard the Gospel is unthinkable. Their work is to break new ground, sow the seed, develop the growing church to the point of self-support and self-government, then move on to new and undeveloped territory. This presupposes some plan for training

men and women to do the work heretofore done by the foreign missionary, and this in turn presupposes or makes essential a well-ordered educational system. School work, therefore, must not be regarded so much a method of reaching non-Christians as it is an essential part of the program of training potential leaders for the future church.

Mission Schools

In the early days of the work it was necessary to establish primary schools in connection with preaching points as an auxiliary evangelistic effort and in order to build up around these preaching points groups who could intelligently read and understand the Scriptures. The foreigner could not do all the reading to, and teaching of, native converts. Primary schools solved the problem for a time, and, as these were the only schools available to the masses, in a short while they were crowded with students. Larger and better buildings and more complete educational equipment were soon in demand, so that educational work began to take a larger place in the missionary program. Schools required teachers, and trained teaching-missionaries were sent out. In the early days, the Bible and Catechism were the principal textbooks. However, as professional educators took up the work, the curriculum gradually was enlarged and developed until it became largely a replica of the American curriculum adapted to local conditions on the field. There was no especial uniformity about this development. Wherever men trained for evangelistic work were forced to carry the educational load, the curriculum was most likely to be built around the immediate religious needs of the local church member. Where trained professional teachers were in charge, the curriculum would more nearly accord with current educational, as well as religious, needs. Thus, two schools not far apart geographically

might well under this system grow up quite far apart in curriculum and in the type of work done.

From meager beginnings in kindergartens and primary schools, the educational system gradually grew more complex, so that high schools, industrial schools, colleges, theological seminaries, women's Bible schools, medical schools, and universities were ultimately developed. Perhaps few in the very beginning realized how far the educational work of Foreign Missions would extend, or how complete the educational system would become. Out of these schools have come nearly all the present National Christian leaders. Whether of high academic standard or not, the output in nearly every case has become the backbone of the developing native church. From these schools a constant stream of intelligent men and women in every generation has gone forth to take up the burden of evangelizing their own people. Non-Christians in the student bodies, more often than not, were led to Christ, and in the sheltered security of the school dormitories boys and girls out of dismal heathen environments were given a living demonstration of what Christian society could become. Not only have these mission schools produced church leaders, but they have produced in some countries most of the leaders in every other line of endeavor. Imbued with Christian ideals, influenced by Christian training in their viewpoint and outlook, if not actually church members they were at least in most cases quite friendly to the Church and to the missionary enterprise.

But in recent years strange developments have taken place. The very desires these schools gave stimulus to—a more literate, intelligent, and better trained population—have gotten them into difficulties. Native governments, viewing the marvelous results of organized educational efforts, started their own systems

using mission schools as patterns. Today nearly every non-Christian country has its own educational system under government support and government supervision, and although they do not in every case provide schools of very high quality, they at least are taking a step in the right direction and have high goals toward which they are striving. Government schools are in most of these countries still too limited in number and capacity to take care of all children of scholastic age, but every missionary rejoices that something is being done by the governments, for it may ultimately relieve the mission of the necessity of conducting so many schools, releasing both workers and money for direct evangelistic work.

Present Educational Problems

A cause of present grave concern on some fields is the governmental attitude toward the teaching of religion in schools, either public or private. We in America, who so glory in our principle of separation of Church and State, have largely ruled religion out of our public schools, but we have never attempted to make it impossible for any church or other private institution to establish schools of their own in which they might teach as much religion as they please. Not so in some of our foreign fields, however. Laws have been passed placing all educational institutions—including mission schools—under state supervision, with further demands that they meet all government requirements with regard to equipment, curriculum, and teaching staff. This places all missions in a most difficult position. That governments should build up national educational systems and strive to establish high standards for schools and teachers, all will deem reasonable and wise. But when demands are made that mission schools relinquish all rights to teach

Christianity, missionaries are directly faced with a most difficult and serious problem. Here the missionaries of China and Mexico, in particular, and to some extent those in other countries, find themselves today. The issue has been squarely presented by government authorities with the result that in some cases mission schools have been closed and the buildings temporarily put to other purposes. In a few cases government requirements have not been strictly enforced by local authorities so that some have been permitted to continue with Bible classes or chapel services either compulsory or voluntary.

Possible Solutions

A few schools—though none are under the exclusive control of the Presbyterian Church in the United States—have yielded to all government requirements, and have eliminated Bible classes and chapel, have given up all religious instruction on the school campus, and have settled down to the problem, which they consider inevitable, of finding other means of developing a Christian atmosphere around their schools and of making a Christian impact upon their students. It is not possible as yet to determine how successful this group has been. Reports seem to be somewhat conflicting. Some continue to report voluntary Bible classes off the campus and out of school hours, smaller in attendance but much more earnest and more effective. Some report similarly with regard to their voluntary chapel services. Still others, however, report a wave of secularism which it would seem ultimately threatens the Christian name and purpose of the mission school. Missions and missionaries are divided on the question of procedure, that is whether to go as far in education as the government will permit, getting all concessions possible but continuing nevertheless, or close up the schools and give up education entirely.

Either alternative has momentous implications and dire possibilities. To allow a government to be sole judge of teacher qualifications in a mission school, when that government is confessedly anti-Christian, is certainly not conducive to harmony, nor will it work for the best interest of a Christian institution. The school in this position might be forced to compromise its Christian principles, or refusing to do so, the government might take it out of the hands of the mission that owns it and make of it a government institution. The alternative is to close, also a very serious matter. There is a possibility in this case of forcing children of Christian families into avowedly anti-Christian government schools, where, instead of recognizing and granting religious liberty, the authorities have themselves espoused atheism as a religion and have violated their own law by making it the religion of the classroom. Missionaries as a whole do not approve of operating schools under a strict government censorship which outlaws religion, yet they are keenly aware of the position their Christian congregations find themselves in when mission schools are no longer available to them.

At present the outlook is not encouraging. Perhaps the present period of national sensitiveness, a characteristic of governmental adolescence and immaturity, will wear off in another decade, and it may be that they will prove more willing to make concessions when their schools have become securely established and they no longer feel that they are on the defense against superior Christian institutions. In the meantime, the prayers of Christendom are needed by all those Christian families who are forced to decide whether to keep their children illiterate or send them to government schools where they know they will be openly persecuted and discriminated against both

by teachers and pupils. This is not an easy choice for any Christian to make, whether he be Chinese, Korean, Mexican, or American.

For a few moments let us turn our minds to another important phase of missionary evangelism as carried on in hospitals, dispensaries, and clinics. Of all the ministers serving in Christ's name on the foreign field, the doctor's and nurses's work is probably the most spectacular. Whether large results are achieved along spiritual lines is not so easily determined, but that results are accomplished daily in banishing sickness, healing the diseased, making cripples walk, and in some cases almost restoring life to the dead, is perfectly obvious.

The Missionary Doctor

Medical missions is a natural outgrowth of the Christian ideal of service. One passing through the non-Christian world today may easily visualize the world in which Jesus lived. Like modern central Africa, the Orient, or Latin America, it was a world of leprosy, blindness, open running sores, where many a crippled knee or diseased foot reduced its owner to the low estate of professional beggary. Jesus looked upon them every one and, in compassion, stretched forth His hand and healed them, making it possible for them to live normal, natural lives once more. His disciples were permitted to share with Him this glorious service, and even after His going the apostles carried it on. Peter and John healed the beggar "at the gate of the temple which is called Beautiful," while Paul years later turned aside at Lystra to restore one who had been "impotent in his feet" from birth. Nor did this work stop with Paul. It was carried on by other Christians in the first century so that the ministry of healing was provided for in the very beginning of the Church's missionary program. "At the beginning of the

Christian era the whole Roman Empire did not contain a single hospital. The first of which any record exists, and which was the forerunner of those that are now to be found in almost every town in Christendom, was built at Rome by a Christian woman named Fabiola, in the fourth century. Another founded by the Christian emperor Valeus, at Caesarea, dates from about 375. The French equivalent for hospital, Hotel Dieu, suggests its Christian origin."[1]

Evangelism Through Hospitals

Medical missions, therefore, is not something imposed upon us by our modern generation of medical missionaries. It is part of our Christian heritage, and we are the only religious group in the world with such a heritage. While human suffering and its elimination is the immediate aim, the elimination of spiritual suffering and destitution is its ultimate purpose. This the medical missionary makes no effort to conceal, and for it he presents no apology.

There are those today who openly and undisguisedly call into question the ethics of those who would "take advantage" of the sick and suffering in non-Christian lands, "capitalizing" suffering to the Church's advantage, as it were.[2] Let us make a broader application of the principle laid down by these critics. If their conclusions are logical, neither should ministers offer the Gospel to non-Christians sick here in America. Neither should ministers take advantage of those who are bereaved or grief stricken by speaking to them of the comfort of the Holy Spirit available to them if they but seek it. Neither should any seek to give or recommend anything at any time to one not in a position to think it through dispassionately and calmly to its logical con-

[1] *How the Gospel Spread Through Europe,* Robinson, p. 173.
[2] *Rethinking Missions,* A Laymen's Inquiry after one hundred years; Chap. IX, p. 200.

clusion. Thus the merchant would be prevented from selling his wares to the customer most in need of them lest he seem to take advantage of one not in a position to protect himself. Neither would the lawyer give advice to those in trouble, nor the spiritual worker bring joy and comfort to the human heart when it is most sorely in need of it. Such an attitude is absurd, and these criticisms are not worthy of honest or intelligent men and women. That the doctor and nurse follow physical surgery and medical care with a recommended remedy for all the ills of the mind, heart, and spirit of man is no more unethical or illogical than the salesman's offering his wares to a prospective customer after having demonstrated an intelligent and sympathetic interest in him. By his medical work the doctor demonstrates his interest in his patient and his great concern for his physical well-being. More than that, he demonstrates his great love for him by coming thousands of miles to perform this service, separating himself from home, loved ones, and friends just to be there to heal him and his fellows. Often the grateful patient receiving his treatment free, or at a price far below what native doctors would charge, comments upon this fact. What prompts the Christian doctor to do this thing? The point is not at all lost to him. Seeking nothing of material value in return for his service, the missionary doctor or nurse daily gives to the non-Christian world an incontrovertible proof of the Christian's love for his fellow men.

Let us follow our doctor rapidly through a day in his hospital.

A Day in Any Hospital

We must rise early to keep up with him. The staff has met for prayers. The night nurses are going off duty and the day's work commences. Breakfast, meager as it may be, is served to the patients for the few cents a day that it costs. Any

surplus that accumulates will care for the meals of those that have no money. After breakfast, calls on the patients begin. This patient, whose leg was amputated yesterday—after he had been shot by bandits and the wound became infested with maggots—seems to be improving. Here is one dying of tuberculosis, with no hope for her life, but she is learning something daily which makes her less afraid of death. That boy with the lower part of his face wrapped up was brought in from a distant village. There are wolves in his section and a favorite way of dealing with them is to set out for them food loaded with dynamite. This poor boy was hungry and tried to eat it, but it went off in his mouth and his lower jaw was almost blown away. That was months ago, however. The surgeon hopes by another operation or two to build back his lower jaw so that he can at least hold his food in his mouth until he can chew and swallow it.

And the man there with the swollen abdomen? Spleen trouble. There is a chance for his life, but like nearly all the patients with this trouble he did not come to the hospital until it was almost too late. Why so many bandaged eyes? Trachoma, most likely. It is everywhere, and one is easily infected. The lashes curl inward so that they rub against the eyeball. A very simple operation takes out a strip of the lid, pulls the lashes back where they belong, and soon the patient can see again. And that woman with the bandaged leg? Elephantiasis from the knee down. It took her three months to walk the thirty miles to get here.

That terrible smell? Don't mind that. That is the characteristic odor of burned human flesh. It comes from that private room. A mother and little girl are sitting on their haunches in there because they cannot lie down. Their mosquito netting, which hangs from the ceiling and spreads all over

the floor, caught fire from the oil lamp while they were asleep at home and fell in flames on them. Their faces, heads, and the front part of their bodies down to their waists were completely seared. Let's open the door and have a look at them. The room is hot, isn't it? You see, there is no covering on them above the waist, except these strips of bandage soaked in oil, and they must be kept warm. Look like ghosts as they peer through the holes in the bandages over their faces, don't they? I hope they'll get well. They deserve to, after the torture thy've suffered, but I can't be sure yet. Come on, let's be moving.

Look at this child. He looks as if he were just an infant of a few months, doesn't he, but his shriveled face shows that he is much older. He was found in a ditch near here with his aged grandfather just a month or two ago, both dying of tuberculosis. The old man died yesterday. This orphan is actually three years old but weighs only eighteen pounds. When they brought him in he weighed only thirteen.

But we cannot linger longer over these. Every one has a marvelous story that could be told about him. Patients are ready in the operating room. Heads are bowed while someone asks God's help and guidance. There are really two operating rooms, and while a patient is being prepared in one, the doctor is working in the other. It saves the doctor's time, and with several operations daily, occasionally four or five, time counts. Is there no one to help this doctor-surgeon? Yes, he probably has a foreign nurse, who acts as head nurse and superintendent, but the assistant doctor and surgeon is a young man trained by him in the hospital. He is a good one, too, and will probably stay with the mission several years longer,

Surgeon and Administrator

although ultimately he will leave as the rest have done to establish a small hospital of his own. Then the process of training another assistant must commence all over again. Sometimes even an orderly in the operating room, with no actual medical or surgical experience whatever—except that of watching operations and cleaning up afterward—will decide that he, too, is a "doctor," and start a practice of his own. One ex-orderly came to the hospital recently to buy some supplies. He said he had cut off a man's leg and needed some antiseptics. Asked what instruments he used, he said he had boiled the saw and knife before starting the operation, and we're thankful for that. But this sort of thing eventually will be made impossible as the government gets its medical work organized and is able to enforce its regulations.

The operations are over, performed, perhaps, without benefit of X-ray or laboratory report, if the home Church has provided none. Admission of new patients now begins. Here they come. The clinic seems to be crowded. All kinds of cases, medical and surgical, pass in review. Some need only salve for skin diseases; some need internal medicines; some are operative patients, borne on hammocks, or wheelbarrows, or oxcarts. All are in desperate need. While the patients wait in the clinic there is a man moving about among the men, and a Bible-woman among the women, telling them of Christ, of a new Way of Life, of One who offers spiritual health and healing as well as physical, and in whose Name all these have come from afar to offer their services.

It is twelve o'clock, and before the noonday meal all patients who can move about are urged to attend the prayer service. No one is forced to attend but all are invited. During the afternoon the evangelists are in the hospital, going in and out among

the patients while the doctor is again in the operating room doing emergency work, or in the dispensary helping the pharmacist, or in some nearby village with an evangelist holding an open-air clinic.

Night comes on. The patients need to be visited again. There is usually an emergency case brought in at the last minute.

There Are Always "Emergencies"

Here is one in which native mid-wives, in their ignorance of asepsis, are responsible for serious complications and it is up to the missionary to pull the patient through. Except as a last resort they wouldn't have brought her here at all, and now the foreign doctor is expected to work a miracle. After giving her emergency treatment, the foreign nurse wishes him to lecture to her nurses' training class. Then he makes a final visit to see how his newest patient is getting along, after which he may be able to catch a wink or two of sleep before the night nurse calls for him again.

An especially full day was that? No, not for a missionary doctor. Every day is crammed with opportunities to save life, to help men and women in utter misery, to reclaim those maltreated by witch-doctors or native quackery. If he could only get his patients soon enough, it would be so much easier. But he can't, so he must content himself with knowing that even then, when skill no longer avails, God is with him! And through his work outside the hospital, his public-health programs, and those patients who go back to distant villages to bear testimony of his wonderful power and the miracles he performs, he is constantly raising the standard of health, bettering child life, and improving sanitation. Daily he sees patients go out from his hospital who testify that they are bearing that which they did not come to get—a new joy in the heart,

a new purpose in life, a new consciousness that there is a God, and a definite conviction that His Son, Jesus Christ, is their Saviour.

The missionary in educational and medical work may oftimes seem to be engaged in purely humanitarian service, but there is always a Christian evangelizing purpose back of it all. However, there are certain phases of missionary effort which are purely philanthropic and, although rendered in Christ's name, they are not expected to produce to any great extent immediate evangelistic results.

First among these might be listed leper work. One wonders at the few people in non-Christian countries who have leprosy considering the fact that lepers seem to move everywhere with more or less freedom. There are now leper asylums or colonies in most countries, but these are so few in number and so limited in capacity that not over one-fourth of the leper population is to be found in them. The rest wander about aimlessly, seeking food and shelter wherever it may be found. In its early stages the disease is frequently kept hidden until finally it reduces the patient to an almost incurable stage, when no longer able to keep his secret, he too must join the aimless wanderers. Among them are some whose disease is still in the active stage. With others it has run its course, "burned out" as some express it, causing the victim no further pain or discomfort. But they are still lepers, absolute outcasts from society, and those scars of leprosy which cannot be erased will ever remain a signal of danger to any who unwittingly have dealings with them.

The Leper Problem

The leper problem is so tremendous that if missionaries were to turn their efforts in that direction they could very quickly

spend on lepers all that is now intended for the more productive work of establishing National Churches and creating a national Christian leadership. Even then they would appear to do little more than make a bare beginning. Because of the leper's appalling need, and to get something started in an organized way, there was organized in 1874 in London, England, a World Mission to the Lepers. This was followed in 1906 by an American leper organization called the American Mission to the Lepers. These two leper missions have assumed entire responsibility, in co-operation with Mission Boards, for all lepers on every mission field. Their plan is to utilize denominational or other missionary agencies already established, secure the loan of a doctor for full or part time, place the leper colony under his care, and provide all the money for the operation and support of his work. The work, however, is not carried on under the direction of the mission board to which the doctor belongs, but is under the direct supervision and control of the Leper Mission at all times.

In every leper colony can be found those whose Christian testimony is positively inspiring. To be picked out of the gutter, given a home, food, clothing, and medical care, is so foreign to their accustomed treatment at the hands of non-Christians that they readily respond to the Gospel message. To those who have heretofore been hopeless, this Gospel of Hope is nothing less than a miracle. Some few may ultimately be released as cured, but rarely do they find it possible to secure again their place in society or to become a real asset to the Christian Church. Their field of labor must necessarily be confined largely to leper groups. The few outstanding examples of cured lepers who have been called to the pastorate of non-leper congregations, or who have made for themselves a place

of large usefulness in Christian society, are all exceptions to the rule. It is this fact that causes churches generally to regard leper work as humanitarian rather than evangelistic. To the non-Christian world, however, there is no greater proof of the sincerity of the Christian's love for his fellow men than the testimony of the leper colony, for in this particular case there is not the remotest possibility, so far as they can see, of the Christian's ever getting anything in return.

The Missionary as Humanitarian

Then there is the work missionaries are constantly being called upon to undertake during times of war, famine, floods, earthquakes, epidemics, and in every type of disaster. Missionary institutions are thrown open to the needy, and every war fills Christian hospitals with the wounded and sick. In recent years soldiers have sometimes outnumbered all the other patients in Chinese hospitals. In times of famine missionaries are called upon to administer relief, dispense food and clothing, and to organize native Christian groups to assist in the work. The lesson the Red Cross learned about the utter independability and lack of principle of non-Christians, including government officials, in times of national disaster in non-Christian countries, has been costly but it has been well learned. Thus the missionary and his Christian pastors, elders, deacons, and other helpers have had to fill the breach for the Red Cross, supplying time, labor, and wisdom in administering these things.

The recent Chinese floods and famines are a case in point. To handle the money and labor of rebuilding the Grand Canal dykes which had given way and inundated great areas, an American missionary[3] was secured. To assist the

[3]T. L. Harnsberger, Southern Presbyterian Missionary, Taichow, China (See *The Presbyterian Survey*, July, 1932, p. 411).

Director-General of flood and famine relief in all China, to be eyes and tongue and guide him to all his efforts, an American missionary[4] was selected. And so all through China, men who can be depended upon to deal honestly, fairly, and wisely under all circumstances and in every emergency, are usually recruited from the ranks of Christian missionaries or the national Christian churches. What a tribute to Christian missions and to the integrity and value of the Christian foreign missionary!

The missionary's work, however, does not end with these things. We have but seen the impressive and the spectacular activities to which he gives his efforts. There are countless other duties, some of them even more difficult than those mentioned thus far, and which over long periods of time are more productive than those already pointed out. Because they are done in obscurity they are not so widely heralded or advertised.

The Missionary Translator

To place a foreign missionary in a new field with churches, schools, hospitals, or even money and helpers, would be a desperately slow if not futile task were it not for the efforts of those who, seldom seen on the streets or in conspicuous places, spend their days and nights in the continuous grind of translation. It may be, as in Africa forty years ago, that a written language has to be created for the people and an adequate system of writing invented. If a written language already exists, churches must have Bibles and song books; Sunday schools must have literature, pictures, lesson materials for teachers and pupils; the illiterate must be appealed to through the eye with posters and pictures; statements of the Gospel must

[4]R. J. McMullen, Southern Presbyterian Missionary, Hangchow, China (See *The Presbyterian Survey*, September, 1932, p. 571).

be prepared for those who have never before heard of it, statements so simple that even the most ignorant can understand them; catechisms and textbooks for earnest students of the Gospel must be available; it may even be necessary, as in Africa today, to prepare special helps, Bible commentaries and dictionaries for native ministers; and outlines and suggestions which may prove of value to untrained elders, deacons, or others trying to lead pastorless congregations in out-of-the-way places, are always much in demand. In short, the tools for practically every evangelist, and many educational missionaries, including the leaflets and pamphlets distributed free on every evangelistic trip or sold where customers can be secured, are produced in the missionary translator's workshop. We in America take Christian books and magazines for granted, not stopping to think fully of their real value to our Christian homes and their contributions to our Christian development. Rob us of secular literature, take away from us all newspapers, magazines, and books of every kind and leave us only religious books and magazines and you will see the place that these things fill on many mission fields today. Of all the non-Christian lands, perhaps Japan alone is flooded with secular literature, and in that country Christian literature finds itself pitted against the keenest of competition. In almost all other fields the product of the missionary translator still has, in large measure, the right-of-way. May this marvelous opportunity afforded us be fully appreciated and capitalized by missionary agencies while it is still open!

As a traveler, discoverer, amateur or professional scientist, the foreign missionary has long been in the forefront. It has been his privilege to break down international barriers which would present obstacles to good will and friendly co-operation He has built up an international basis of Christian honesty and

truth upon which international peace treaties have been built. He has opened to the merchants of the world new markets for their products, has found new sources of raw materials, and has created new customers for their goods. Of this the missionary has not always been especially proud. The business man and the soldier who trail along in his wake take advantage of every opening the missionary makes, and frequently requite him for his efforts by so living in non-Christian countries as to be a continuous reflection upon, and repudiation of, all the missionary stands for. No wonder the Orient for years shut its doors in the missionary's face, seeing what his camp-followers were setting out to do. But this the missionary cannot control. He can apologize, he can be ashamed, and he can even do missionary work among his own fellow countrymen in these countries, but he cannot undo all damage they do to his cause.

Obstacles to Progress

It would be extremely unfair to imply that all representatives of Christian nations abroad, with the exception of foreign missionaries, were rascals or unprincipled people. Among them are to be found men and women of high intelligence, and some are earnest Christians who sympathize with, and frequently assist, the foreign missionaries in every way open to them. They, too, join the missionaries in protest against what is unfortunately the larger and more audible group, made up of soldiers, sailors, world travelers, unscrupulous and unprincipled foreign business men and foreign employees, all of whom have a part in bringing Christian nations and the Christian religion alike into bad repute on every mission field.

We hear much about non-Christian nations asserting emphatically today that they do not want Christianity because they cannot see that it has made much of an impression upon

Western peoples. If there be any basis for such statements, they are not speaking of conditions within America, for too few of them ever get over here to see us or to find out what we are like at home. Those who do probably take the front pages of our newspapers, flaunted by newsboys on every street corner, as a cross-section of American life. This is unfortunate indeed, but it is not the principal determiner of their attitude toward us. They have too often come in contact with our typical American world travelers, our representatives in business, or minor government employees, or our American moving pictures, usually of the lowest and most vulgar type shown in the port city theatres. Seeing them they have determined that if these, men or pictures, are the product of Christian civilization, they will have none of it. It is a challenge to Christian governments and to Christian businesses to clean up their foreign forces!

The Missionary in His Office

To close without a view of the foreign missionary in his office would be to leave the picture sadly incomplete and would rob the reader of an opportunity to know his missionary better. It has been stated and implied again and again that the missionary is only a temporary part of the enterprise; that his business is to reproduce himself in men and women who will take his place and carry on the National Church without his help. His hardest work preparing these is not always done in classrooms, or in any formal way. Much of it is done in the missionary's office, within the privacy of his study, where he must face his battles and problems alone or with one native helper present.

Those very personal matters constantly arising between individual Christians or between groups usually find their solution in the missionary's study with the foreign missionary as

arbiter. He must be peacemaker, diplomat, judge, enforcer of justice, lawyer, and Christian friend, all in one. Here the agony of his heart sometimes breaks forth into bitter tears. A fallen pastor refuses to repent. An elder has a grievance against his church. A deacon just recently out of heathenism, but showing a marvelous Christian experience and entrusted with the congregation's scant funds, has been caught defaulting. A Christian wife has proved unworthy of her Christian name. This congregation doesn't like its pastor, and although they only pay one-tenth of his salary, they want nine-tenths of the privilege of dismissing him and selecting his successor. And so it goes. No matter how much urgent business the missionary may have pressing upon him, no matter whether his family be packed up and impatiently waiting to go out to the country, or off on a vacation, or even on furlough, these native associates demand that they be heard and ask all the time their problems require. In no wise must the missionary appear impatient, or too rushed to be sympathetic, or too busy to give their problems his most earnest thought. Here men and women are sometimes made or saved for the Church and the Kingdom. The complexity of the trying situations that arise, the getting of the native viewpoint, the spanning of the gap which sometimes separates national traditions and customs from foreign procedure and Christian ethics—all these have in them elements of a clash of viewpoints and national cultures that, at times, seem well nigh without solution. Here in agonizing prayer spiritual battles are fought and victories are won. Although they leave the heart sick at times, and the spirit weary, for five or seven years at a stretch, with only brief seasons of relief, they are all a part of the missionary's daily work.

There is another side, too. A pastor is called into the study.

The missionary no longer can carry this pastor's financial support, and his church, poor and poverty stricken, says it cannot do more. To dismiss this man is a most difficult problem. He has been to this missionary as a brother. They have fought their battles side by side, have slept together, have often shared their homely comforts with one another when things were hard, and they know and love each other the better because of it. But the missionary must break the news to him; to postpone it is cowardice; the mission has ordered a cut; the home Church and Board have decreed it by reducing his allowances for his work, and this particular one must go. There is nothing else to do. After wrestling in prayer, wishing he could escape the bitter task, he tells his friend why he has sent for him. What will be the result? A storm of protest? A bitter harangue punctuated by pictures of a starving family? A refusal to be dismissed unless some formal charges are preferred and proved against him? A threat to take this to Presbytery? A bitter complaint that there is something purely personal in it all? Such reactions have taken place at times. But, thanks be to God, there is also occasionally one, who—knowing that the missionary's heart, too, is breaking, and that God, who sees and orders all things and brought him out of heathen darkness into glorious fellowship with Him in the Gospel Ministry, will be with him to care for him and to feed him—accepts it silently and patiently as God's will, and sets out to find, if he can, some other means of livelihood or some other place of service.

Things That Try the Heart

This is the missionary's study! It is a sacred place. It is the scene of anguish and many trials. It is a place of many prayers, some of which seem never to have been answered, and he can-

not always understand why. Although it is a place of sorrow, it is also a place of much joy, for sometimes within these four walls he seems to catch a glimpse at times of something wondrous, as if the very windows of Heaven were open to him. And there are faces within that he knows, people who belong to him. He knows their names for they are the product of his labors and his prayers, and they are each the fruit of his Christian life. In these moments his heart is made warm, and all the burden of sadness and disappointment seems lifted from his soul, as out of his lips there escapes an involuntary shout of joy—"Thank God, I am a missionary!"

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Chapter IV

THE MISSIONARY'S REWARD

Lest one conclude from foregoing chapters that the foreign missionary's life holds nothing but sorrows, disappointments, and heartaches, it might be well to think for a while of the rewards that come to those in foreign service. That there are difficulties, no fair or intelligent student of missionary life can afford to overlook. But it is equally true that daily there come joys, satisfactions, and spiritual rewards which few on the outside know anything about, and, judged by the missionary's reactions, these apparently more than repay him for anything of pain or sorrow he may be called upon to endure.

These rewards are of two general types, those purely personal, and those of an indirect nature. So nearly do these overlap that it is difficult to distinguish between them at times. In the first type may be classed those little successes or experiences which give the missionary joy and buoyancy from day to day, and help him to face cheerfully and enthusiastically the daily grind; little things in themselves perhaps, and purely personal, but nevertheless accounting largely for his unyielding perseverance. Under the second type may be listed those rewards which belong to the missionary in the large, so to speak, which are the common possession of missionaries as a group rather than as individuals, and which represent accomplishments only partially the result of any particular individual's efforts, bringing inspiration, joy, and satisfaction equally to all.

Two Types of Rewards

What is more satisfying to the soul of man than the realization that a difficult task to which he is giving his life is being well done? This does not mean that every missionary feels his work is perfect or that it is anywhere near completion. On the other hand, every foreign missionary is joyfully aware of the fact that he is achieving, is making real progress, and is daily approaching closer to ultimate success. Even the casual observer can see this. In spite of the ridicule, criticism, or contempt which some heap upon his efforts to transform a world's thinking and conduct—which to them seems utterly impractical—and in spite of the fact that he is ofttimes ignored by those from whom he has a right to expect loyal and active support, he is daily made conscious of the productiveness of his efforts by the transformed lives, the changed conditions, and the changing attitudes among those with whom he works.

Daily Unexpected Joys

Hardly a week passes that he does not come face to face with some one whose life he has touched casually or even accidentally, yet whose outlook on life has not been the same since. Perhaps a word has been spoken in season to an aching heart, a friendly greeting exchanged with one ordinarily unnoticed, something of encouragement or assurance given to one perplexed, indeed, any number of insignificant services unintentionally rendered which come back to him, some thirty, some sixty, and some an hundredfold. There is the scholar or pilgrim seeking truth or perfection but ever disappointed at the end of his pilgrimage, until one day he is given a piece of literature or a New Testament which directs him to his goal. There is the ex-priest of the Buddhist temple, weary of his efforts to find through Buddha that power which makes men clean, who stumbles into it as he listens to the missionary preach-

ing on the street corner. There is the pauper, living in that twilight-zone which separates constant hunger from actual death by starvation, whose outlook is as narrow and degraded as poverty, filth, and ignorance can make it, yet who, by the hope and power born of the Gospel message, is suddenly lifted out of his low estate into a new level of life in Christ Jesus. These things the missionary sees daily. They are inescapable to one whose eyes are open to them. They are his spiritual food, his comfort in discouragement, and his consolation in disappointment.

Missionary Loved by the People

The missionary abroad is no longer held in awe as he once was. Non-Christian people have grown wiser and regard him as in the beginning the missionary intended, but this has in no real sense diminished the love or esteem in which he is held by either Christian or non-Christian. In our modern disillusioned world there are those who would make us believe that, as a whole, missionaries are unwanted, unloved, and unappreciated. This is not true. One's vision and experience must be limited indeed to arrive at any such conclusion. Although there are occasional evidences of anti-foreignism or anti-Christian sentiment here and there, these are only the sporadic outbursts of disappointed or misinformed individuals who in no sense represent their fellow countrymen. Read again the stories that came out of the Nanking incident in 1927 and see if all Chinese turned against foreigners.[1] Or read again the history of the Boxer Rebellion, or other so-called anti-foreign or anti-Christian uprisings in China or India or elsewhere more recently. Behind these incidents are countless stories of native heroism and sacrifice, among

[1] *The Presbyterian Survey*, May, 1927, p. 312, "Dr. Price's Escape." Ibid., July, 1927, pp. 412-413, "The General Missionary Outlook."

both Christians and non-Christians, which give ample evidence of the missionary's permanent place in the love and esteem of the people he serves.

Many years will pass before those glowing narratives which came out of the attack upon Nanking by the Nationalist army will be forgotten. Missionaries were attacked by soldiers, their houses looted and burned, and some even had their clothing stripped off. They were robbed of their money and valuables, and numerous other outrages were committed against them, but through it all stand out certain scenes in bold relief: the loyal but unknown non-Christian gentlewoman who offered her jewels for the release of Dr. Price; the humble non-Christian keeper of a hot-water shop, who provided shelter in his fuel-shed for the handful of hunted foreigners who sought refuge there; the ragged half-starved coolie who might have clothed himself at the expense of the lame missionary, but implored him instead to enter his ricksha, after which he rolled him away to safety; those devoted friends, Christians and non-Christian, who provided food, towels, and odds and ends of clothing for cold, helpless, and hungry missionaries during their long hours of waiting for deliverance. What further testimony do we need of the concern, esteem, and affection of these people for the foreign missionaries who move among them from day to day? The long list of lives risked, comforts sacrificed, precious possessions given up, and starvation rations shared, tell their own stories in their own convincing way. Missionaries not loved? One only betrays an ignorance of history, and a complete unacquaintance with the growth and development of Foreign Missions, to risk such a statement.

Missionaries rejoice to tell the stories of their converts! It is their chiefest joy and comfort. They have had a part in the

salvation, physically and spiritually, of men and women of all races, and they can afford to take pride in it. Who would not be proud of a Kagawa of Japan, a Cheng Ching Yi of China, a Kim Ik Du of Korea, an Erasma Braga of Brazil, a Juan Orts Gonzales of Spain, or any one of hundreds of others by whom the Church has been enriched, and who have become the common spiritual possession of the Christian world? These are outstanding examples perhaps, but along with them, and following them, are countless thousands whose hearts and lives have been changed, whose loving Christian service has blessed their families, their nations, their whole race. To lift a boy out of the hopelessness of heathen darkness into the ministry of the Gospel; to assist a girl or woman in her efforts to rise above the warping and depressing atmosphere of a heathen home to the level of uplifted Christian womanhood; to watch a neighborhood as it is gradually transformed under the miraculous power of a redeeming Gospel; to see a nation in one generation stirred out of the backwardness of centuries and brought abreast with modern Christian nations in thought, outlook, and ideals—these are the things which to the missionary are infallible proofs of the miracle of divine grace, convincing him that his is a "divine task," and that God truly is with him.

Outstanding Products

Perhaps no personal reward comes to the missionary after years of service which quite equals the satisfaction growing out of his own enlarging spiritual development and spiritual perception. In the midst of his perplexities, worries, and problems, when his fellows are equally as burdened as himself and unable to listen to his woes, he comes to know that there is One to whom he can go, One whom he learns to

Consciousness of God's Presence

regard as his comrade, One who accompanies him into the darkest and filthiest places and to whom all appeals for help may be directed with full assurance that they will be heard. This each missionary in isolation and loneliness must discover for himself. He cannot fully get it from others or pass it on to them. It is too personal, too sacred, and too intangible to talk about, yet so real that it becomes the most real thing in his life. The abiding consciousness of the unmistakable presence of God is his. There is nothing in life he would exchange for this.

Hedged about by forces which at times seem almost overwhelming, one finds it necessary constantly to feed upon the Word of God. It is the missionary's daily textbook. Out of it he teaches and preaches, and in its pages he finds the message he came to deliver. But it is more than a textbook to him. It is his source of daily spiritual strength and power. Out of it he must derive that which will urge him to greater effort and achievement. What it has of inspiration and power for others he must somehow get for himself, too. He cannot preach to a strange people out of a book. His preaching must be out of his heart, and his life must be so full of what he preaches that, even without words, he daily shows forth the power and beauty of the Gospel of Jesus Christ.

The Bible Becomes Real

Missionaries in Latin countries, in the Far East, and even in primitive Africa get a fuller and richer misunderstanding of the Scriptures than those who live in the West. The Bible is an Oriental book. Its imagery and figures of speech are Eastern. Its authors had an Oriental background and point of view which the Westerner unfortunately does not fully comprehend. To the foreign missionary, the thoughts of the Scripture writers daily are unfolded as these peoples with whom he dwells become the

living characters that walk across its pages. Bible scenes form his daily surroundings. He sees the threshing floors; the servant urgently insisting that the guests come to the feast; the friendly quarrel as to who shall have the highest seat in the house; the dogs that eat the crumbs which fall from their masters' tables; the secondary, even inferior, place of womanhood and girlhood in the home; the ox and the ass unequally yoked; the "lodge in the garden of cucumbers"[2] or in the rice fields; the leper at the gate; the hired mourners; the walled cities and villages; the elders at the city gates; the village watering-place where women congregate; the watch towers; the village scribes; the multitudes scattered abroad destitute as sheep having no shepherd. These are scenes out of the pages of the Old and New Testaments, yet one of these scenes, or many of them, form part of the daily environment of every foreign missionary. Scriptural salutations and figures of speech appear in the daily conversation of these peoples. Biblical thought-forms are their normal mode of expression. The Book is their own peculiar property by right of inheritance and cultural kinship. Gradually it becomes the missionary's Book too, not viewed through Occidental eyes, but through the eyes and cultural background of its native East. It comes to have a message and meaning to him that makes it more helpful, more intelligible, and much more personal and indispensable.

Prayers of Unseen Friends

Have you ever been conscious of the fact that someone was praying for you, someone perhaps whom you had never seen and probably never would know? This is another of those satisfactions that missionaries enjoy. No matter where they are or what they are doing, there are loved ones and friends praying down upon them constantly the power and pres-

[2]Isaiah 1:8.

ence of the Holy Spirit. There are churches back home who call them by name in prayer, and find for them the solution to many trying problems. There are whole denominations who keep them upon their hearts, whose prayers and interests warm them continually. And there are all around them those small groups, widely scattered perhaps, poorly organized, worshipping in humble churches or one-room homes, whose hearts will never cease praising God for the presence and message of the missionary. To one whose spiritual vision has been limited, or distorted, or never fully developed, this may have small value, but it is spiritual nourishment far above the value of material riches to a hungry missionary soul, one of the supreme joys and comforts that his work brings to him.

Missionary Children

It must be a great satisfaction to a foreign missionary to see his son or daughter return to the field to carry on his work. Not all do this, to be sure, but neither do all sons or daughters in other walks of life carry on the work of their parents. That children should return to missionary life, having no illusions or ideas of romance to urge them on since the "foreign-ness" of it is commonplace to them, is perhaps one of the strongest arguments for the need of missionary work and the genuine urgency of its appeal. Missions point with pride to these second-generation workers. They are counted among their best. These have the advantage of birth and a childhood on the field, early acquaintance with the language, and an unusual grasp of the native mind and viewpoint. They already know too well the conditions and they are keenly aware that living on the foreign field is not always comfortable or pleasant. They know also something of the difficulties and financial burdens their parents have always borne. Yet they go back and plunge into the

work willingly. To these young men and women of undaunted courage and superior outlook, Foreign Missions and a grateful home Church will ever be greatly indebted.

It would be a mistake to infer that all missionary children are superior to other children, and no foreign missionary would make any such claim. But the fact that they rank high compared to other groups of children needs no argument to support it. The record itself bears witness to this fact. Note what the president of one of the South's outstanding women's colleges had to say, July 11, 1932, about the missionary daughters in his student body:

> "We have not had a check in detail on the activities of our missionary girls since 1928. In that year they composed approximately three per cent of the student body, and they carried off approximately half of the honors of the college for that session."

Among these girls referred to were several who expected to return to the mission field. Following the above statement, this eminent college president set out to analyze, if he could, the reasons for pre-eminence of missionary daughters in scholastic activities. Then he continued:

> "In every session the missionary girls are distinctly above the average. I have often wondered just why they do so well. Their home life must be stimulating, and they must be freer from the taint of moving pictures, rapid social life, and trashy reading which handicap so many homes in America."

This is an interesting commentary on the home life and attainments of missionary children from one in a position to speak with authority on such matters. It is not only illuminating, but doubtless most gratifying to every foreign missionary mother and father on the field today.

We cannot dwell longer on the personal rewards which come to every missionary in foreign service, but in no sense have we exhausted them. The list of those decorated by foreign governments for conspicuous service is itself impressive, and such organizations as the Royal Geographic Society have honored themselves many times by electing foreign missionaries to their fellowship. Some missionaries have served their governments in the settlement of foreign difficulties; some have been called upon by ambassadors and consuls for special advice or emergency service; some have helped to eliminate international scandals, as for instance Dr. DuBose, of China, who did so much toward the elimination of the opium traffic, or Morrison and Sheppard in Africa, who helped bring to an end the atrocities of King Leopold in the rubber traffic of the Belgian Congo; and still others have drawn up treaties or have proved to be the personalities through whom new international relationships have been formed. To all these the world will be eternally grateful.

Conspicuous Service

Above these things, and vastly more significant to the peoples they serve, are the national, social, political, and religious movements which these missionaries have given impulse to, have organized and set in motion, or have directed in large part until national groups became strong enough to take them over. These outstanding accomplishments, contemplation of which might bring the missionary much of pride and satisfaction, are not the results of any one individual, or even of any small group, but are in large measure the fruits of the efforts of all. They become the common possession of each individual engaged in missionary service. Nor were they developed in one generation. The seed sown by some were cultivated by others, and brought to full

Group Rewards

fruition by still others. Such accomplishments only time, coupled with earnest consecration and sacrifice, can produce. These men and women are building not for a day but for eternity. The foundation must be dug deep, the superstructure made strong, and doubtless future generations will still have to apply the finishing touches and embellishments. It is so with all great achievements of the human race, more especially this matter of changing the life and thought of the world.

First among these common missionary possessions and accomplishments must be placed the organized National Church.

National Churches

Small Christian groups are established, carried for years at mission expense, developed in numbers and generosity, made to see the necessity of unity and organization, trained for self-government and self-support, and then are actually brought into this larger unity through the organization of Presbyteries, Synods, and General Assemblies, or whatever form their denominational organization may take. This may be done rather quickly in a few instances, but it is a long slow process as a rule, depending upon the quality of the Christian group, their economic status, their inherent qualities of leadership, and the ability of the foreigner to develop these leaders. This may generally be considered the work of more than one missionary's lifetime in hard fields like China or Japan, where interesting people in things spiritual is not easy, or where as in Africa the economic standard of the average church member is so low. Wherever men live on a few cents a day, and wherever Sunday's rest from labor actually takes bread out of the mouths of children, self-support must of necessity be slow.

No group of missionaries ever expected their labors to be continued indefinitely on the foreign field. There must come a

time when the missionary force will reach its maximum numerically and then begin to decrease. This is commonly known as the period of devolution, the period of transfer of ecclesiastical authority and responsibility to the native Christians, the time when the foreigner must decrease that the National Church and worker may increase. It is a time of testing, of difficulty, and of heart-break even, as sometimes groups, nurtured through long years of careful labor, let the work lag instead of continuing on the momentum which it had already gained under missionary direction. Some find it too difficult to struggle against the economic pressure within the non-Christian pressure from without, so give up. Or some, breaking loose from foreign help and advice too prematurely, may be led off by enthusiastic but unwise leadership into one of those strange religious sects or cults from America which send out their missionaries, not primarily to convert non-Christians, but to proselyte Christians already won by other missionary agencies.

A Growing Nationalism

A desire for transition and change seems to have descended upon the mission world today in full force. In practically every non-Christian country the rising tide of nationalism has precipitated it—sometimes before the Church was quite ready. It is here nevertheless, and the necessary readjustments no longer remain matters for discussion, but become problems for execution. The hurry and hysteria under pressure of recent hard-times and decreased financial backing, only confuse and complicate the issues. To release a church or group of churches to their own control on the understanding that for a number of years they will receive a gradually decreasing subsidy, only to have that subsidy cut off prematurely and without warning because of the falling off in foreign mission contributions, makes

the matter of peaceful and normal withdrawal most difficult and sometimes most disastrous.

Under normal conditions, withdrawal and transfer of responsibility would be a gradual process. Churches would plan on fewer foreign-paid pastors, fewer foreign-built churches, less foreign advice and assistance in the settlement of their own Church problems. This is the ideal toward which every foreign missionary looks, with a carefully planned and orderly diminishing of foreign strength so that the missionary may begin anew in an unworked and pioneer territory. But one must distinguish between this plan and the present tendency toward rapid diminishing of foreign strength, which too far ahead of schedule counts more often for weakness rather than for sturdy independence. One never expects an infant to begin walking or to feed itself at once because its mother neglects it or leaves it. Ability to walk or to feed itself is not bestowed upon the child by its mother, but is developed only after a long period of time and a careful process of preparation. Speeding up the process too fast merely impairs future growths and frustrates normal development.

Transfer of Control

The exact point at which a church becomes able to carry on its work without foreign help is not easily determined. Native Christians and foreign missionaries do not always agree. Two extremes must be carefully avoided: the first, that of pauperizing national churches by rendering outside financial assistance so long that all desire and efforts for independence are stifled; the other is that in which the missionary withdraws too soon, a situation just as unfortunate and unwholesome. The Hawaiian Islands, one of America's earliest Foreign Mission fields, offers an apt illustration of the latter. A fruitful work was under way,

and an efficient force was making rapid progress, so that even the royal family had become Christians. Christianity seemed to be sweeping the Islands numerically. But the home Church suffered a financial shortage, and with this work so flourishing and so well under way, decided to cut it off from foreign support and direction so as to release these funds to other fields. In only a few years this immature and untrained Christian leadership and constituency lapsed into semi-heathenism, so that today the revived foreign missionary work in the Hawaiian Islands is facing a vastly more difficult problem than was faced by the early missionaries. It will take years of labor and money to bring this work back to its former state. Perhaps this is an extreme example, but it at least warns against a too speedy Foreign Mission withdrawal under pressure of our present emergency lest much of the work and progress of the past generation be completely wiped out.

New Standards of Success

Less and less in the future will home churches judge the success of their foreign work by the number of new missionaries sent out annually, and more and more by the number of churches reaching self-support. This is the true measure of missionary values. The growing spirit of Nationalism, which as it swept over the world has complicated matters, has not been altogether a liability. Whereas in many cases national groups have become race-conscious and nationally sensitive, there has also been developed a "national-church" consciousness, a desire to be self-dependent, a feeling of resentment—on the part of a few at least—at the necessity of dependence upon foreigners for support. This new spirit and attitude is a thing to be capitalized and not to be feared. While leading many national church groups into extreme positions,

and from the missionary's viewpoint giving rise to unwise procedure in certain matters, these things will just have to be borne patiently by both foreign missionaries and home Church. Time will remedy most of these ills if in the meantime all keep their heads clear. Parents of adolescent children know what this problem is. The home Church must school itself in patience and self-control and must develop somewhat its sense of humor as it watches its foreign children grow up and commit blunders which are inevitable at the start. Some of these churches, like most children, may need many years in which to learn what to do with independence when once they have secured it.

Church of Christ in Japan

But not all the national Church movements are new. As far back as 1872 the Church of Christ in Japan was organized as an independent Japanese Church and it has never since that day been under foreign control or missionary domination. Not only is it financially independent of foreigners, but to maintain its Japanese integrity it permits no Japanese minister on mission support to exercise any of the privileges of a presbyter in its church courts. It is not a large Church even yet, but annually it is gaining strength as Southern Presbyterian, Northern Presbyterian, Dutch Reformed, and German Reformed missionaries turn over their churches to it as fast as they become self-supporting. Foreigners attend meetings of its courts only when invited, and have no place in its counsels, except as their advice is sought. This is an extreme attitude, no doubt, and at times it proves embarrassing to the missionary, but all are agreed that it has developed a spirit of sturdiness and self-dependence which the Japanese churches will need long after foreign missionaries have ceased to come to their shores.

Brazil in 1888 organized its first national Presbyterian body, a union of Southern and Northern Presbyterian self-supporting mission churches, numbering at that time a membership of nearly five thousand. This organization, unlike the Japanese Church, provided in the beginning for membership of foreign missionaries, giving them full place in all counsels and church courts. Not a few foreigners have during these years been elevated to the Moderatorship of the Brazilian General Assembly, although recently new missionaries have not been permitted to join the Presbyteries. In 1903 this Brazilian Church, true to its Presbyterian heritage and privilege, split into two groups, since which time the original organization and the Independent Presbyterian Church have continued to live and work side by side. These two groups at some time in the near future will most likely reunite, bringing their nearly 50,000 members into one large united Brazilian Presbyterian General Assembly once more.

The Brazilian Church

Korea, Mexico, and other mission fields each have their own distinct National Church bodies, varying slightly in the relationship the foreign missionary bears to the organization, this depending somewhat upon early processes of development and their consequent need of foreign assistance. Korea today has a number of Presbyteries composed of the churches founded by Southern, Northern, Canadian, and Australian Presbyterian missionaries. All these missionaries are members of Korean Presbyteries and have an active part in their affairs, some being sent even as commissioners to the General Assembly each year. As a result of this close co-operation between native and foreign groups, the Korean General Assembly

Other National Bodies

has its own Foreign Mission Board, Board of Religious Education, and other agencies which direct Korean Church activities in a Korean way without any great amount of help from foreigners. It is only a matter of time—although this time may yet be far off—until in Korea, as in Japan, Brazil, Mexico, and other fields, the foreigner will give up entirely his place in, and connection with, the National Church organization, except as it may need his financial support.

It must not be assumed that only among Presbyterian groups are national Church bodies springing into being. The same is true of many denominations, although it should be added that some groups still regard congregations on the foreign field as part of the home Church organization. This has proved a real problem during these days of agitation about "foreign domination," but fortunately the criticism has never been applicable to Presbyterian churches. The very genius of Presbyterianism is autonomy. Native churches are grouped together into Presbyteries, these into Synods, and the Synods into one General Assembly. These church courts are by their very nature and function separate from, and independent of, the home Church. No outside pressure from America or elsewhere can be brought to bear upon these national groups after they have once become self-supporting and self-governing.

The Chinese Church

China is unique in many ways in its national church organization. Its vast size, tremendous population, variety of languages, and the diversity of missionaries laboring there—coming as they do from nearly every Christian country in the world, and representing many languages and denominations—have all tended to complicate the situation. Long distances and diversity of languages and dialects are two factors which

alone make a united native leadership in any movement, religious or political, most difficult. The idea of one man or group of men gathering all China into one common Christian unit seems almost out of the question at present. Necessarily there has grown up in China a duplicate of nearly every sort of foreign church creed and organization. There are missionaries representing almost every American denomination. British, Swedish, Australian, Canadian, and Continental missionaries also have set up in China replicas of their own home churches. There are independent missions who represent no church whatever and who number missionaries from many denominations among their workers. To weld this into one unified National Chinese Christian Church will be no small task and, when completed, it will doubtless have the human characteristics of many foreign denominations and nationalities plus some very human features typically Chinese.

One experiment has definitely been started in this direction. On October 1, 1927, there gathered together in Shanghai, China, representatives from over sixteen different missionary groups and native churches to effect the beginning of an all-China organization. Out of this developed what has come to be known as the Church of Christ in China, made up today of churches from Presbyterian, Baptist, Congregational, and Episcopal denominations with many smaller independent groups added since. It cannot yet be said that this is a unified Christian Church, for many of the smaller units are still unconscious of any change which the larger unity has brought about. Not all are satisfied with the form of organization or creedal statement of this new national body, and although officially it is a Chinese Church, it is still in large measure financed by foreign money and directed by foreign personnel. Yet it is a beginning in the

direction which all groups, whatever their denominational affiliation, know ultimately must come to pass. To work out a Confession of Faith in which Presbyterians, Baptists, Congregationalists, and others will agree is as much of a task for Chinese as for Anglo-Saxons, and the final statement will doubtless not be attempted for many years to come. That it is on the way goes without saying, but what it will be none today would dare predict.

It is obvious that many organizational changes must yet come to the Church of Christ in China. No institution was ever organized from the top downward. The processes of a lasting and permanent unity proceed in the opposite direction. As yet there is little or no common mind in local churches in China, due to the difficulties already set forth. Poverty, too, is a definite barrier to autonomy, for somehow it is difficult for practical American or European minds to think of financial dependence and autonomy as quite consistent with one another. This does not seem at all inconsistent, however, to many Chinese. One solution that has been offered suggests that missionaries dissolve their foreign missions and merge themselves into the National Chinese Church so that they may no longer be members of American Presbyterian Missions, English Baptist Missions, Canadian United Church Missions, and so on, but all members together of the Church of Christ in China. It is understood, of course, that these missions will also merge their financial assets with this new organization, and that the Church of Christ in China will largely direct the missionaries' work. Naturally there are many misgivings as to the successful working out of such an arrangement, for whether the foreign missionary be American, European, Continental, Canadian, or what-not, a mere union with the National Chinese Church will not change his foreign nature,

viewpoint, thought, or what is more important still, his complete dependence upon his own home Church for support. For this and other reasons many groups have refrained from going into this union. Undoubtedly, however, the present organization, after a few more years of trial-and-error experience, will ultimately point the way to a larger Christian unity and a national Christian consciousness which will flourish in the years to come.

Developing Autonomous Churches

Some ask the question: "Why does it take so long to build a self-supporting, self-propagating, self-governing church on the foreign field?" The answer is, in large measure, inadequate leadership. Not every convert on the foreign field enters the ministry any more than all Americans do. Neither is every Christian on the foreign field good enough material for the eldership or diaconate any more than in America. These must be chosen after the same selective process as the home Church uses. With fewer to choose from, and those available not far removed in thought, background, and experience from their non-Christian heritage, selection is made still more difficult. Even if millions of dollars were available to any one field today, there is no assurance that this would hasten the establishing of a strong self-governing church. It might add to the number of foreign workers—and these are especially necessary—and this in turn would increase the number of converts annually to choose from, but the problem of selecting strong, wise, Spirit-filled leaders will always be separate and apart from the financial one. These leaders will be hand-picked, carefully trained, and slowly developed, but they will be worth all the prayer and time spent on them since on their shoulders the future burdens of the church on mission fields must be laid.

Besides the satisfaction derived from these slowly emerging national churches, the foreign missionary looks with a thrill of pride upon the new national consciousness and the new national aspirations he has generated in practically every country on the globe. The day Paul set forth to preach the Gospel of Jesus Christ to the ends of the earth, he released forces that finally captured the Roman Empire. The day Carey set foot in India he set in motion forces which have culminated in an India full of turmoil, but a *new* India.

National Viewpoints Changed

Critics of missions are largely right when they condemn the missionary on the grounds that he always portends trouble. But it is not the missionary that brings this about, it is the message he proclaims. The Gospel is a message of peace to lands accustomed to wars; it is a message of justice to those restive under cruel wrongs; it is a message of freedom to peoples who have known nothing but tyranny; it is a message which, by its very nature, makes men dissatisfied with poverty, ignorance, filth, misery, hunger, or things as they are, and places in their breasts aspirations to freedom, justice, peace, education, better homes, better food, better treatment of one another, and makes them desirous of better treatment from outsiders.

Today's hue and cry for peace was not born in the halls of parliaments but in churches. The protest of the Far East today against Western aggression, unequal treaties, and international injustice are not Oriental ideas, but were borrowed from Christian missionaries. The claim that China has been judging the West in recent years by her own historic ethical ideals—anti-economic penetration, anti-exploitation, anti-imperialism—is a pure fiction, for these are not Chinese ideals at all. China's history is a history of war, pillage, imperialism, and exploita-

tion. There are more Chinese abroad over the earth today making their living outside of China than people of any other race or nationality. China has indulged in more economic exploitation of other countries than any other nation now living. These present-day appeals of China and the Far East are not indigenous; they were born of contact with Christian preaching and teaching. The absorption of Christian ideas and ideals by non-Christian peoples and governments cannot be accounted for by anything except our missionaries' wonderfully effective and efficient program of Christian propagation.

The Orient has been seeing much of turmoil recently. It has been almost continuously drenched in blood as nations, with a new spirit of freedom stirring in their breasts, have sought to replace tyranny with democracy. Japan, with all its apparent stability and security, is trembling within from this same discontent. It is the inevitable result of Christian enlightenment, Christian ideals, and Christian aspirations. There is something in the Christian which makes him revolt against oppression, gives him a love of liberty, and a yearning for something higher, better, nobler, and finer. When the struggle for these things starts before all feel equally this need, such a bedlam and incongruent situation as China now presents is inevitable. To the missionary these things, perplexing and undesirable in their temporary aspects as they may be, are but the growing pains of a nation freeing itself suddenly from centuries of backwardness and the down-drag of heathenism, as it emerges into a new state of equality with the nations of the world. For this the missionary, with his preaching, his schools, his hospitals, and his open Bible, is in large measure responsible.

In the realm of education the missionary finds much reason for encouragement, and non-Christians acknowledge their debt

to him. Not until foreign missionaries landed in Japan and opened the first schools did that government ever conceive of anything like a system of national education.

Educational Contribution

Chinese, Korean, Indian, Brazilian, Mexican, and other national systems of education are but the natural evolution of mission schools. In accordance with the native genius, and in response to their varying needs, they have developed in different directions, but in every case the mission school wove the original pattern. There has usually been a period in which the foreign missionaries did all the educational work, and nearly all the outstanding men of the country were products of mission schools. Then came a period of public school organization, bringing with it missionary discrimination which continued as long as the government was painfully aware of its inferiority in educational standards and was groping for an adequate system of its own. China, Korea, and Mexico are in this state today. In nearly every case this has been followed by the working out of national educational ideals, the crystallizing of a national system, and the ascendency of government schools with missionaries yielding the educational burden to the government, and maintaining only such Christian institutions as were essential to the welfare of their Christian constituencies.

Social Standards Changing

When one looks at the changing social and moral standards of non-Christian countries, one marvels at the miracles wrought. On every hand there are evidences that the work of the past century is bearing fruit. Gandhi, in spite of his continual and caustic criticism of the Christian Church, is himself a product of the Gospel in India. His warfare upon class distinctions and the Hindu caste system did not find its inspira-

tion in the Vedas or in Hindu ideals. In fact, India's religions are themselves responsible for the social system that has been India's curse. In becoming the social and religious leader of India, Gandhi has had to break with Vedantic philosophy and Brahman ideals, and has had of necessity to espouse Christian social standards and ethics as set forth by the missionary whom he affects to disdain.

China's foot binding, although far from gone, is beginning to disappear under a new and rapidly developing Christian sense of the value of womanhood. The opening of her schools to girls, the placing of women on a par with men politically, with freedom to marry or remain unmarried, all are Christian in origin and purpose.

Japan's national system of licensed prostitution, although strenuously upheld and defended by the government, is doomed by a growing sentiment against it, which is Christian in origin. Already several provinces have officially banned this enslaving of its womanhood, and although still far from being Christian, have bowed their heads in shame before a slowly developing Christian standard of morality sweeping the Empire. In no country quite so effectively as in Japan has the social impact of the Gospel produced such results in so short a time, due in large measure, no doubt, to Toyohiko Kagawa, the great Apostle of Christianity in Japan, a product of Southern Presbyterian Foreign Missions. With great power and effectiveness he has directed his message to the changing of Japan's social conditions. He has made poverty, economics, industry, and politics all areas for the practical application of the Gospel, and has built into Japanese thinking a new Christian ethic and a new social ideal. He is making his mark on labor unions, slums, big businesses, local politics, national politics, and even

now is going up and down the Empire preaching a national policy of peace and non-aggression, using the Scriptures as his source book, Jesus Christ as his authority, and the crowds in every city, town, and market-place as his congregations.

This summary of missionary accomplishments or rewards would not be complete without some reference to the increasing evidence of organized resistance to the invasion of Christianity on the part of non-Christian religions. Native cults or religions, long ignoring the presence in their midst of "foreign doctrines" all at once spring into new life and, adopting foreign methods that they may better compete with these "foreign doctrines," they start Sunday schools, begin hymn-singing, and imitate everything Christian that they can afford to use. Even some of the Y. M. C. A. activities are taken over bodily as native religious activities. The more successful the local Christian missionaries are, the more aggressive temples and priests find they must become if they are to exist at all. Local temple activity may, therefore, be taken as a good barometer of missionary success and, in spite of complications, the missionary must find in this some secret satisfaction.

Native Religions Become Active

Enough has been said of the achievements and rewards of foreign missionaries to convince even the most skeptical that they have much compensation for their efforts, although the cash remuneration may be meager. Space does not permit more than a mere mention of the great national movements in the interest of rural improvement, agricultural education, health programs, improved hospitalization, medical schools of higher standing, institutions for the care of orphans, lepers, and insane, all of

National Movements

which bear directly or indirectly the stamp of the missionary. Gradually these movements are being sponsored by governments or private groups, all profiting by missionary example, if not directly co-operating with missionary efforts. The missionary's literary accomplishments, his efforts to improve literary standards, and to collect and preserve early national folk-lore, form no small contribution to national culture. These are just a few of the foreign missionary's achievements, but enough to prove him a worthy successor to that long list of world benefactors in whose trail he follows.

Necessity of a Christian Ethic

At a recent gathering of foreign board secretaries in New York City someone inquired whether Christianity were any more essential to international welfare today than heretofore. The immediate answer was affirmative. It was pointed out that, more than ever, Christianity is essential today if nations are to achieve that peaceful and happy relationship for which all seem so eager. There must be a common Christian ethic before there can be a common basis of international understanding. It is useless to sign treaties or pacts with a nation whose only standard of international conduct is expediency. Two must be in harmony both in viewpoint and in purpose before there can be agreement at all. If the underlying moral and ethical basis of the two are far apart, agreements are mere scraps of paper. This has been amply demonstrated by Japan during the past few years. The peace and security of the world depend upon the establishment of a common moral and ethical standard, yet no government, or business, or secular institution in the world is able to do anything about it. This is a problem which Christian churches alone in every nation can solve, and if every nation is to have a Christian church it will

be through the efforts of the foreign missionary. If for no other reason than that of selfish security, business men the world over need to lend their full support today to foreign missions. When this takes place—if it ever does—surely the missionaries' cup of joy will be full and another reward for service well done will have been offered him.

The Supreme Reward

These are not all the returns a missionary gets from his labors. There are others too numerous to mention, and some of them, though gratifying and warming to his missionary heart, would seem insignificant to outsiders. Multitudes of them are never even discovered. He is too busy to look for them, and too absorbed to stop and meditate upon them. Yet, through it all—his successes, his heartaches, his joys, his sorrows—there come to him at strange intervals a new and overflowing understanding and an appreciation of all that His Lord meant when He said, "Lo, I am with you always." This is the "Reward Supreme" to every ambassador of Jesus Christ.

Chapter V

THE MISSIONARY'S HOME CHURCH

FOREIGN MISSIONS and Evangelism are not just incidentally co-existent, they are twins. Born together in the period of greatest evangelistic zeal the Church has ever known, they have been inseparable ever since. They provide that living, vital, spiritual continuity which connects the present Church with the past. Out of the evangelistic enthusiasm of Pentecost came Paul. From Paul came the Church of Thessalonica. Out of Thessalonica came the apostles to all the great Slavonic peoples, including Bohemia and Moravia. Out of these came Jerome of Prague and John Huss, reformers who preceded the Reformation. When Luther nailed his Theses to the door of the church starting the Reformation, there were already two hundred thousand evangelical Christians in Bohemia. They had suffered persecution indescribable rather than give up their evangelical faith, but out of them a remnant that settled on Count Zinzendorf's estate in Saxony, under the name Moravian Brethren, was rescued. From this group came Schleiermacher to turn the tide of German rationalism. Out of these, also, came the great missionary ideals of John Wesley, who in turn largely gave rise to that mighty spiritual impulse released in England and America during the eighteenth century. Out of these same Moravian Brethren came the modern Moravian missionary movement, the marvel of the present century, in which a church has almost completely lost itself in its foreign

Evangelism and Missions Are Twins

missionary enterprise. And, finally, out of the evangelistic movement started by Wesley, William Carey went to India and the churches of England rallied to his support.

The assertion that periods of greatest evangelistic enthusiasm in the Church are also periods of greatest missionary effort is no idle claim of missionary fanatics. It is the record which Church history bears to us. But the converse is equally true. Years of shrinking foreign missionary efforts are also years of slackening evangelistic interest at home. The record of the past decade attesting to this fact adds its weight of evidence to the record of the past two thousand years.

Church history, like secular, seems to move in cycles. If one selects the evangelistic and missionary peak as the starting point, we find that there follows a period of waning interest marked by criticism. In just such a time do we find ourselves today. But that we will again emphasize the spiritual aspects of the Church, whether the time be near or far, and that we will again witness the spontaneous evangelistic impulses which will follow, is inevitable. As yet we are still in the "evaluation" stage, and largely evaluation of material things at that. Criticism breeds a boldness in the critic, and as a rule develops a fear-complex in the one criticized, so that instead of the Church under fire singing "Onward Christian Soldiers," it is more likely to be found chanting softly, "Lead Kindly Light." The missionary work of the Church need have no cringing fear of cross-examination. Ever facing its problems squarely and openly, it must answer, not by dallying in futile discussion with those who will not be convinced, but by pressing on vigorously to higher and more difficult missionary attainments. The home Church has no apology to make for its foreign missionary pro-

Heroic Action Needed

gram. So long as the Church is surrounded by human misery, and has Jesus Christ as the answer to every need, there will be a foreign missionary enterprise. Having Christ, the Church's only way to keep Him is to share Him. This sharing is the heart and center of the Church's program, and the sharing process has been labeled "missions."

Privileges Imply Responsibilities

The Christian Church is the steward of a Gospel which offers mankind everywhere redemption from sin and a new life in Jesus Christ. No church can accept this blessed stewardship without at the same time accepting its accompanying responsibilities. To regard Foreign Missions as merely another form of propaganda is to rob it of its greatest significance. Foreign Missions is a *service,* not material only, but spiritual. It is a greater service than clothing the orphans of the Near East, or feeding starving China, or rebuilding destitute areas, for it ends not in mere material acts but in spiritual fruitage. And it does not stop there, for there is a spiritual quickening which returns ever to those who carry it on. Foreign Missions, therefore, becomes one of the greatest spiritual stimulants and purifiers of the home Church. The congregation that supports its foreign work generously and enthusiastically finds it easier to meet its current expenses. The man or woman who sees and responds to distant needs usually can see equally clearly those close at hand. It is the man or woman who shuts his eyes to needs far away that is also most likely to be blind to the needs at hand. Those who accept gladly all the privileges and benefits of church membership, but who are offended when asked to accept also their portion of responsibility for the Church's obligation, are just a part of the burden and deadweight which every pastor and every congregation must bear.

Unfortunately, this class constitutes a large part of the Church's membership. It is they that chill the foreign missionary's ardor while on furlough. They seem to think it "queer" that one should waste his life in heathen darkness and give up all the benefits of life in comfortable America for the discomforts of primitive peoples. From his contact with these undeveloped souls the missionary is apt to conclude prematurely that the home Church has no interest in him beyond the moment, and does not truly see the significance of what he is trying to accomplish. But it should never be forgotten, either by the home Church or by the missionary, that the burden of the Church, whether it be local leadership, local financial support, or support of benevolent programs, has ever been the work of the minority. It was so in Christ's day and it is so in ours. So much of the time and effort of this minority is expended trying to swing the larger group into action that many ministers and consecrated Church members become impatient and discouraged, and stop before success is even remotely possible.

The Missionary's Reaction

A foreign missionary one day remarked that he would rather not come home on furlough. As long as he stayed on the field his enthusiasm remained at a high pitch, but at home his spirit sagged. To this sensitive soul the apparent lack of imagination of the home Church member was utterly disappointing, and the obvious lack of any adequate conception on the part of the home Christian of what he as a missionary was trying to accomplish, was too much for him. He had always felt buoyed up by the prayers and interests of his friends, his loved ones, those who had been writing to him, and those who provided his support, until finally he came to believe that all at home

would be eager to hear the story of his accomplishments in the ongoing work of the Kingdom.

One such missionary, believing that he could better appeal to the smaller or rural congregations than to the larger ones, and having heard that these churches greatly desired, but seldom heard, foreign missionary addresses, requested that during furlough he be allowed to spend his time speaking to such groups. Arrangements were made and the tour started most auspiciously in the congregation of the minister who organized the itinerary. From there he proceeded to other congregations, in a number of them finding only a handful present to hear him. In one or two even the minister did not appear. In another community no one came at all even to unlock the door or to turn on the lights. How cold and indifferent they all seemed! Could the Church really be satisfied to give its money to be spent abroad without knowing or even asking what became of its gifts? Could it be that they were investing in a labor of love across the world without even caring whether or not they received an account of the missionary's stewardship? Strange investments are these from which no one asks, or expects to receive, dividends!

As a Business Man Sees Missions

And yet no group ever gets quite so much of its money as the church that invests in Foreign Missions. The returns have already been quite fully enumerated, and certainly nowhere does money go farther or yield greater returns than on the foreign field. The missionary today must be a financier of the highest order. Whether he be successful or not let a prominent and competent business man say. Mr. William Boyd, Advertising Manager of the Curtis Publications, speaking to this point before a large group of foreign board secretaries gathered in Atlantic City, January, 1928, said:

"We started out on our visit, not as globe trotters or as those who seek to measure the success of mission work by statistics, rather our main objective was to discover, if we could, to what extent societies in other lands are becoming saturated with the spirit and principles of Christ.

"Many globe trotters try to find the worst phases of the social life of the countries they visit, and do not seek or see the benefits that missionaries have contributed to those lands. Then, after spending their days playing bridge and their nights in dancing, they return to say they saw nothing of missionary results.

"I believe that every dollar invested in Foreign Missions has produced greater returns than any dollar invested in any other human enterprise. There is no incompetency in the carrying on of mission work or in the management of its funds, and there is not so much wasteful competition in the work as is to be found everywhere in business.

"I know of so much waste, competition, and superfluous machinery in American business, for which big leaders of American business are directly responsible, that the last thing, as a business man myself, I should do would be to criticize the administration of missions. I should be ashamed to criticize missions."

In support of his conviction Mr. Boyd referred to Thoburn Christian College in India. This institution enrolled while he was there over one thousand students, and received at that time from the American churches the sum of $30,000 for its support. Thus this Christian college in India was costing the home Church approximately $30.00 a year per student. The University of Pennsylvania that same year, according to Mr. Boyd's statement, was costing $600.00 per student. Practi-

cally the same contrast could be drawn between any American college or university today and any mission school. The marvel is not that so few missionaries have done so much, but that so much has been accomplished with so little.

A Call to the Colors

The relation of the home Church member to the Church's foreign missionaries should be a most intimate one. The missionary is in person doing what each church member is obligated in principle to do. He thus becomes the proxy, the personal representative in the front-line trenches, of all those whose places he is trying to fill. Since all cannot go abroad to engage personally in this warfare of the Church militant, those remaining at home must, by their prayers and financial support, do what those at home during all other wars are expected to do. Refusal to support the American army in Europe in 1918 brought rather serious charges against many American citizens. However, no such charges can be brought by the missionary against the non-supporting Christian. His responsibility is not to the foreign missionary, or even to his pastor, but is directly to the Head of the Church, Jesus Christ Himself. To Him must be delivered his reasons for failure to participate, and to Him must be presented all arguments which explain his non-co-operation. Churches misdirect their explanation of small benevolent budgets when they present these to Presbyteries or to missionary headquarters. These should all be reserved for the final accounting at the Real Headquarters of all missionary work. In the meantime Christ takes for granted in His followers all that Christian loyalty and integrity ordinarily imply.

None but those who have actually experienced it can know the joy and satisfaction that come from investing in the foreign missionary enterprise. This probably explains why those who

become regular contributors usually increase their missionary investments as their financial ability grows. With increasing investments there comes a growing missionary enthusiasm. It is not so much a matter of supporting a particular person, although there may be satisfaction in that to a limited extent. The real thrill comes from a consciousness that someone in another continent represents *you;* that some one is preaching for *you* in another language to a people you will never see; that someone is *your* voice proclaiming the unsearchable riches of Christ to those who otherwise might never hear; that, through *your* proxy, *you* are being a witness of Jesus Christ to the ends of the earth. That is the joy unspeakable. It gives life a new meaning, money and prayer a new significance, and Christ to this individual becomes more of a reality. Yet this joy and this glorious experience, to some degree at least, are within the reach of every individual church member in America at this moment.

The Church Member and His Missionary

It might be appropriate at this point to take up a matter which, it must be admitted, is quite difficult to discuss without the possibility of being misunderstood. There are those in many denominations today who need to rethink their attitudes in the light of their denominational needs, and in the light of their accepted foreign mission responsibilities. In some congregations there are earnest and consecrated church members, whose intentions are beyond question, and whose interest in missions are utterly sincere, who direct their foreign missionary gifts away from their own denominational missionaries into the work of those agencies usually referred to as "faith" or "prayer" missions. These independent missionary groups are, in the main, accom-

Independent Missions

plishing a much needed work under very difficult and trying circumstances. That they are any more of "faith" or "prayer" missions than organized denominational efforts, however, is a supposition entirely unwarranted. Denominational missions are born of faith and prayer, are prosecuted in faith and prayer, and during these days of decreasing income have been carried largely by the faith, prayer, and sacrifice of foreign missionaries and a few consecrated church members. The assumption that the foreign work of a particular denomination, which, through a benevolent budget wisely makes provision for its support, demands less of prayer or faith in its conduct than independent mission groups, is an assumption that has no foundation in fact.

There are some aspects of organized Church missionary efforts that make them less attractive and at times a bit unwieldy, and there is something extremely challenging about these independent "faith" and "prayer" missions. But it is largely the enthusiasm born of organized denominational efforts that keep these independent missions going. The ordinary man or woman on the street not connected with any church is as a rule not interested in missionary work of any kind. This well-nigh universal fact forces independent missions, therefore, to draw their support from exactly the same source as denominational missionaries draw theirs, that is, from the organized church membership.

Occasionally one hears the criticism that denominational foreign missionary efforts are far too highly institutionalized, that too much money goes into schools and hospitals, and that more of the work should be direct preaching and witness-bearing to the multitudes. Some of these feel for this reason that their gifts, if given to "faith" or "prayer" groups—some of whom advertise that they do no school or hospital work but carry on

only direct preaching—will accomplish more for the Lord than if given through denominational channels. That a strained and, to some extent, an unnecessary distinction has been drawn between school and hospital-evangelism on the one hand and direct preaching-evangelism on the other, has already been alluded to. Yet, strangely enough, some who press this distinction seem to be wholly unaware of the fact that in many cases those missions which do no educational or hospital work secure their trained workers from schools supported by organized denominational mission boards, and are dependent wholly upon denomination-built and supported hospitals for their own medical treatment.

Heroes of the Faith

It is one of the tragedies of Christendom that, while at times these independent missions flourish, as when groups within the churches become dissatisfied with their own denominational boards or missionaries, the workers of "faith" groups, for the most part, live through very trying days. None will ever know fully the hardships imposed upon these loyal and sturdy men and women who launch out into work of their own, far away from the beaten paths, without organized backing from home, and dependent only upon kind friends and upon Jesus Christ for support. Denominational missionaries well know what these heroic men and women are called upon to endure, and at times have been painfully aware that they were without adequate food, or shelter, or clothing. Occasionally it is even necessary for denominational missionaries to come to their aid with contributions out of their own meager salaries in order to keep them going. To these intrepid soldiers of the Cross the world owes much. Their faith is at once an example and a challenge to all who consider themselves true followers of Jesus Christ. How-

ever, when the results and achievements of missionary effort have been summed up, and missionary accomplishments have been viewed in the light of self-supporting churches established and native workers trained to take over the burdens and activities of the National Churches, there is much reason to believe that organized denominational efforts are in practically every case the more truly and permanently productive.

Due to the remoteness of foreign missions, and the fact that most of its supporters will ever have to be satisfied with a "second-hand" account of the work either from the printed page or from those who have seen it, the burden of local leadership in foreign mission interest and enthusiasm necessarily must fall upon the Pastor and his Church officers. As long as foreign missions is presented to congregations as a "cause" instead of as a vital, living, throbbing evidence of the Church's spiritual activity, one need not expect universal missionary enthusiasm or support. It is only as the work is stripped of its impersonality, its distance, and its indefiniteness, and instead is clothed in the flesh and blood of men and women who are living people, that congregations will thrill to their missionary challenge and opportunity. Woe to the church that must project itself to the foreign field through prayer and gifts in spite of its leadership! This is an unequal struggle in which few churches can succeed.

Adult Missionary Education

However, the problem is, as a rule, exactly the reverse. For some unaccountable reason the spiritual leadership of churches has never seemed very optimistic concerning the educability of its adult membership. It is taken for granted that adult members who have grown from childhood without having their missionary impulses quickened are more or less beyond hope of those things that might have been done

for them earlier. This is quite at variance with the results that have been achieved by the Adult Education Movement in the secular world today. It has not only been amply demonstrated by this movement that men and women can be educated, but that their education is more vital and pressing, and more productive of immediate results, than that of the child. Why should not the spiritual leadership of the Church at this time launch out determinedly into a great program of adult missionary education, informing their men and women in a serious way of the great program of the Church? All the facts already presented in these chapters, and such important phases of missions as the following, should be common knowledge to every adult member of our churches today: the history of the missionary movement; the contribution of Christianity to the world; the changing conditions on mission fields and consequent necessary adjustments in method and policy; the reactions of the non-Christian to the industrial, racial, and international attitudes and practices of the Church in the West; the development of National Churches and National Church policies; the attitude of the Christian Church on mission fields today towards the Church in America; the Church's response to world need in the light of developments on the field; the general progress of foreign missions in the world today; denominational plans and programs for the years just ahead; and so on.

Is all this to be done merely for the stimulation of missionary offerings? No, not primarily that at all, but rather to get away from the older and still too common idea of the average church member that foreign missions are something far away, indefinite, always needing more money, and although worthy in their way, nevertheless so far removed from real life as to be entirely out of all conscious thinking or effort. Over against this, an

adequate and intelligent missionary education program for adults has within it the possibilities of informing, awakening, arousing, and putting to work the adult church member. This should not only tend to correct the average Christian's own unchristian attitudes and actions, but should develop him into a devoted and loyal friend of every phase of the work of the Kingdom instead of an antagonist of foreign missions.

In a denomination with a missionary education program of this sort, the securing of the highest type of men and women for foreign service would be no problem. There would be an abundance of prayer for all missionary efforts, and there would be sufficient financial support to permit missionary agencies to man adequately the great unoccupied fields still waiting to be reached. Unfortunately, in many congregations the financial response to the foreign missionary appeal still depends largely upon the urgency of the missionary need, the pathos of the missionary story, or the tear in the voice of the pastor as he breaks his heart over a congregation grown impervious to distressing appeals. The very repetition of these demands in the same pleading manner has tended to deaden the congregation's consciousness of urgency, and the keen edge of spontaneous enthusiasm has been dulled. Why should not a local church, for its own spiritual welfare and for its own protection against these vain repetitions, think seriously over this matter of a well developed and thoroughly ordered program of adult missionary education?

Here and yonder one finds a devoted pastor, a consecrated officer, and one or two godly women whose hearts are being eaten out by the apathy of the others in all spiritual matters, while they lone-handed try to carry the missionary burden of the entire congregation. In spite of their efforts they seem not

even to make an impression; if anything they appear only to irritate or to make matters worse. Bad as this situation may be, it is not hopeless. Men and women without spiritual perception or spiritual sensitiveness cannot be expected to respond immediately to all the financial needs of the church. To look for it in such as these is to invite disappointment. It isn't there. Nor will a program of information alone suffice. One may know well that his neighbor is hungry without sharing the contents of his larder, or may be fully aware that he is cold without giving him fuel. There is a prior step to that of disseminating information, wholly within the hands of the Minister, responsibility for which he cannot escape, and it is the most difficult of all his tasks—this task of developing a spiritual consciousness in his membership. Such a consciousness is present, at least in embryo, in most church members, but in some it has never been developed beyond the initial stages. Outside cares, social worries, financial ambitions, the ever present problem of providing a living, all these things, in themselves purely secular, have dwarfed or warped spiritual development until it seems well nigh non-existent.

The Burdened Minority

That it can be remedied is certain, but the remedy, too, is spiritual. Men cannot give what they do not have. From the truly spiritual lives of Church leaders spirituality can be kindled. It is contagious, and as spiritual zeal spreads, hearts are opened, prejudices are dropped, lives are changed, higher goals are set, and new enthusiasms are kindled. All these in turn are contagious and challenge men to attempt what they had previously considered impossible. This cannot all be brought about in a short while. Neither can it be done

The Remedy for Indifference

exclusively by literature, nor by programs, nor by official representatives from Church Agencies. Only slow, consistent, prayerful, cumulative development of the membership week by week by the pastor, with the assistance of his officers and other local church leaders, will bring this about. They alone can attack the problem adequately, for it is purely a problem of evangelism among church members—re-evangelism one might call it—an opening of the hearts anew to the message of God and to the power of the Holy Spirit. This is the most vital and pressing problem facing the home Church today, and it must be squarely and vigorously met before the fires of missionary passion again flame in the heart of the church membership.

Have foreign missionaries finished the work of world evangelization, or is their work anywhere near completion? To many it seems that two thousand years ought to be enough time in which to Christianize the world several times, and truly it should be. But as we have witnessed the missionary enthusiasm of one century cool off in the next, and the gains of years of labor fade away through years of neglect, we begin to realize that there are still long years of missionary work facing the Christian Church. Nevertheless the rate of work since the days of Carey has been steadily accelerating—at least until the last decade—and should this acceleration continue steadily splendid progress will be made during the years to come. Obviously foreign missionaries cannot remain on the foreign field until every man, woman, and child has been evangelized, for that is the task which the National Churches must ultimately take over. The loyalty and cooperation of the "supporting" churches in the meantime, will determine how fast this foreign church development will come about, whether the process in the next few years is to be speeded up or is to be definitely retarded.

After the National Churches become well established what will we do with our missionaries? This problem will not likely concern this generation. Missionaries will be needed, according to the testimony of the National Churches, to work side by side with them for years to come. Even after that there will still be work lying ahead urging missionaries on to newer, more thrilling, and more inspiring tasks. So has it been in every generation. When Paul established his churches in Asia Minor he never dreamed of stopping with that. Macedonia, Greece and Rome were calling to him to push on. When the Moravians sent out their first foreign missionaries to the West Indies they never thought of stopping there. Greenland, West Africa, South Africa, Pennsylvania, Egypt, and Labrador were beckoning them to come on. When the Presbyterian Church completes its work in the Congo, Brazil, China, Japan, Korea, and Mexico, there will still be thousands upon thousands of people in other lands yet lying in darkness waiting for the gospel message. It is unfortunate that some recently have been thinking in terms of withdrawal, when what the world really needs is expansion. Home Church purity of purpose and continuity of spiritual growth demand constant and insistent expansion if the Church is to maintain itself at high efficiency. But where expand to?

On to New Fields

Still the greatest untouched single mission field in the world is China. Of its 440,000,000 people, only those living along the coastal strip, reaching perhaps three hundred miles inland, are in territory that even approximates adequate occupancy. Much of this can be considered "adequately" occupied only by the widest stretch of the imagination. The rest, which represents over half the total population, has hardly been

The Untouched Millions

touched. As railroads and radios begin to open up this territory to the world, the work may be speeded up somewhat, but at present large areas are still practically inaccessible. This represents absolutely new and pioneer territory waiting for some one to move in and take possession in Christ's name.

North of China lies Manchuria into which, during the past few years, thousands of Koreans, Japanese, and Russians, and even larger numbers of Chinese, have been migrating, opening new territory, occupying barren wildernesses, with Christ waiting for His Church to follow. North and west of Manchuria lies Mongolia with its wide waste-lands, over which are scattered wild tribes with whom missionaries and civilization still have only scant acquaintance. North of these Siberia, with its Eastern peoples moving northward and its Russians moving east, issues its challenge. There are the Northern islands of Japan, Hokkaido and others, reminding one of the frontier settlements of Alaska. In contrast with the well developed work in the other islands of the Empire, there are villages by the hundreds in this northern area in which not one man, woman, or child has ever heard of the Saviour of men.

But all the unoccupied mission fields of the world are not on the far-off Pacific shores. As one turns from China to the south and west, he enters what is still in large measure virgin territory. All the Mohammedan lands, which include parts of India, all of Persia, Mesopotamia, Egypt, Arabia, the Near East, and Northern Africa bordering the Mediterranean, still challenge the coming of Christian missionaries. Their entry has been bitterly fought every inch of the way by militant Mohammedan governments, and those who have succeeded in gaining entrance have been hemmed about

The Mohammedan World Waits

with intolerable burdens of legal restrictions and religious persecutions. In portions of Persia, and in sections of Egypt some work has been started, but at best it is pitifully small and inadequately manned. The Moslem lands have been the last to open their doors to the Christian advance, and even yet some of these doors are only slightly ajar. What a challenge is facing the Church of Jesus Christ during the next century!

Push south from the Mediterranean shores into Africa proper, and we find wild tribes still untouched among the blacks in the east, west, and central portions. Spotted here and there in the mountains, plains, or river regions are small groups of missionaries from many countries, but the variety of tribal languages among the Africans has been ever a real impediment to progress. Worst of all, Moslem missionaries, following their Moslem traders, have already invaded these areas, and these with their fanatical methods and forceful procedure make the work doubly difficult for the entry of Christians.

Overlooking entirely southern Europe and all of Russia, which are nominally Catholic of Roman or Eastern type yet offering conditions almost as raw and as needy as anything yet mentioned, we direct ourselves to our own American continent. Below the Rio Grande we find a church, still quite small, pitted against a government and a mass consciousness openly antagonistic to Christianity owing to the blighting record of a Roman Catholicism similar to that which conducted the Inquisition in Western Europe several centuries ago. Whether either Protestant or Catholic churches will continue to exist under the present drastic religious laws being enacted in Mexico is yet to be determined. In any event, Mexico still remains an open challenge to the Protestant churches of the United States.

Latin America's Challenge

Further south lies Central America, nominally but crudely Catholic, though in reality it is largely a baptized paganism reaching back to the mass-baptisms of the Indians during the days of the Spanish Conquistadors. There still remain tribes of pure blood Indians in these small republics absolutely unreached by outside influences or outside religions of any kind.

Morrison, stopping over in Brazil on his way to China over a century ago, called South America the greatest unworked mission field in all the world. Nominally Catholic, conquered by representatives of the Church of the Inquisition in Spain and Portugal, and ever since made the dumping-ground for undesirable priests from all Catholic nations in the world, it still represents all that it appeared to be when Morrison first saw it. The jungles at the head waters of the Amazon hide the largest unexplored territory on the globe. There are more head-hunters and savage Indian tribes practicing cannibalism in this area than in all the rest of the world put together. "Cut off a great littoral strip of one hundred and fifty or two hundred miles from the seacoast around the continent and we have the unevangelized heart of South America, twice the size of the unreached heart of Asia and a million square miles greater than the corresponding heart of Africa. This heart of South America contains 26,500,000 people. You could draw lines four thousand miles north and south and two thousand east and west, and never touch any Christian agency, Protestant or Roman Catholic." Assuredly the foreign missionary enterprise on our own Western hemisphere is far from complete.

Further recital of unreached or inadequately occupied areas is unnecessary. India, Greenland, Northern Canada, Labrador, Alaska, numerous other needy fields could all be added. There has been a tremendous diffusion of the knowledge of Christ

during past centuries, but we still face a largely unevangelized world and the laborers are still pitifully few. The slogan of a generation ago, "Winning of the world in this generation," represented a worthy ambition, but it failed to recognize fully the total foreign missionary task facing the Church. This task may be tremendous, but it is not impossible. It will take time, but it will be done, and in the doing of it the churches will gain incredible strength for the task. The Laymen's Missionary Movement in its day gave a wonderful stimulus to the work. Since its demise missionary interest has steadily flagged both among men and women. What will do for the present generation that which the Laymen's Movement did so marvelously for the past? Will this Movement be revived? Some say it cannot and should not be resurrected. If this be true, something else must speedily be started to take its place lest the Protestant churches of America lose still more precious ground gained at the cost of so much blood.

The World Can Be Won!

In every period of ebbing missionary interest and in every age, God has raised up brave spirits to challenge the Church to heroic missionary action. In spite, sometimes, of ecclesiastical opposition, these heroic spirits have brought the Church to its knees over the burden of a world without Christ. Our own Scotch Presbyterian forbears, in the face of missionary promptings stirring in the hearts of its youth, announced to the world that "to spread abroad the knowledge of the Gospel among barbarous and heathen nations seems to be highly preposterous," then suggested to these young foreign missionary enthusiasts as a reproof for their impertinence, "that while there remains at home a single individual every year without the

Individuals Stir Churches

means of religious knowledge, to propagate it abroad would be improper and absurd." What a rebuke! But worse still, what an announcement for a so-called Church of Jesus Christ to make! But it only roused missionary enthusiasm to a whiter heat, and that which could no longer be held in check by an ecclesiastical dictum overflowed and inundated the world.

Carey Stirs the World

Even after Carey made his impassioned appeal to his churches in England to take the burden of the non-Christian world on their hearts, the record states that the "good Dr. Stennet advised the London ministers to stand aloof and not commit themselves." Thus would conservatism and caution have robbed the world of the greatest Christian movement of the present day. What a blessing it has been to the world at large, and to the Protestant churches in particular, that in spite of this sage advice—which Carey's church willingly accepted—twelve men of vision refused to be intimidated. These, with the burden of world need upon their hearts, met in Mrs. Wallis' humble parlor in Kettering, England, and with sixty-five dollars and seventy-two cents out of their own pockets, established Protestantism's first foreign missionary society, appointing within three months two foreign missionaries, and in eight months starting them on their way to India. How poor the world would have been without Carey, or Moffat, or Livingstone, or Morrison, or Martyn, or Williams, or Mary Slessor, or Brainerd, or that long list of brave spirits born of the wave of evangelistic enthusiasm which the sending of that first missionary pair produced. To these twelve brave men of Kettering the Protestant Church will be eternally debtor.

All through missionary history individuals have been the prime movers, bringing whole churches and nations by the sweep of their enthusiasm along with them. It was no ordinary

storm which on that August day forced five young, earnest students of Williams College out of their grove of maples, where they had met for prayer, into a nearby hay-stack where their prayer meeting was continued. The world at that time was just beginning to learn something of India through the British East India Company, and their thoughts, like Carey's, turned to Asia. One of these young men, Samuel J. Mills, a freshman, having long dreamed of being a foreign missionary, suggested this possibility to the others of the group with the declaration, "We can do it if we will." Within this humble shelter of straw the missionary movement in America was born. In their College they organized the "Society of Brethren," which was foreign missionary in purpose. When they had been fully prepared for service, four of them, Samuel Mills, Samuel Newell, Samuel Nott, and Adoniram Judson, presented themselves to a group of ministers, told them their purposes, hopes, and ambitions and out of this the American Board of Commissioners was born. Not that the Church was ready for a foreign board or that the membership even wanted one, but with four young challengers to faith and prayer who had a world on their hearts, what else could the Church do?

The Hay-Stack Prayer Meeting

Judson and his attractive young wife, Ann Hasseltine Judson, together with Samuel and Harriett Newell, sailed within a few years for India. On the way the Judsons turned Baptist, causing them to send in their resignations to the disappointed American Board, the only group then existing in America which could support them. But lack of a supporting organization proved no obstacle to this heroic pair. Rather it was but the beginning of a new American foreign missionary movement, for hearing of Judson's sudden change, and although they had never contem-

plated any such move, the Baptists of America spontaneously rallied to the Judsons' necessities and organized around them the Baptist Missionary Board. Once more, brave, far-sighted individuals, singlehanded, but with the burden of an unsaved world upon their hearts, challenged a great denomination and rallied them to action.

The Church Waits

What would happen today, if in spite of the apparent lag in missionary enthusiasm on the part of the church as a whole, some enterprising youths, filled with the Holy Spirit and under the urge of world need, were to challenge the church to heroic action? Would the Church of today be different from the Church of past generations? Does not the Church always wait for some individual, perhaps against the best judgment of the ultra-cautious and the untra-conservative, to do the heroic thing, this in turn inspiring, perhaps, a new movement that will bless both the Church and the world? It may be that the time is now ripe for just such a movement to take place if the right stimulus would only present itself.

To arouse them from their lethargy, the churches at home today sorely need a clear challenge to an heroic faith, a spontaneous enthusiasm born of a new and compelling vision, and a fresh outlet for latent powers too long pent up and perhaps dulled by days of material prosperity and sapped of all vitality by bitter disappointments and disillusionments. Here are the youth. Here are the needs of the world. Here are the calls from the new and struggling churches on the foreign fields. Here are the express commands of Christ. What more is necessary? What shall the Church in America do about it? Let the non-Christian world stew in its misery, and leave the weak national churches who are calling for help to solve their problems alone? Or shall

we tell them that, with God's help, we are coming through?

Opportunities for service do not come cheap. They were bought by the priceless blood of One on Calvary long years ago. They have been costing the precious blood of brave men and women ever since. On an October day 1885, Bishop Hannington was killed on his way to Uganda in the heart of Africa. His last message to his Church was this: "I have purchased the road to Uganda with my life; I am dying for those who killed me." Shortly after this news reached England there was held at Oxford a memorial service to this distinguished alumnus. His life was reviewed; sorrow was expressed that he had never even reached his field; hope was offered that some day the attempt would be made again by a worthy successor. As the meeting was about to end, one speaker stepped to the edge of the platform, told the story over again, recited the dangers of missionary service, the hardships of it all, the difficulties that would attend any one venturing into the Uganda, then, shouting a challenge to that student-body in the chapel before him, said: "Who will take Jim Hannington's place?" In response, two hundred young men rose up saying, "I will take his place."

Foreign Missions Cost Blood

Today, immature foreign mission churches and foreign missionaries looking to the home Church for help have been caught between the upper and nether millstone. The home Church has seemed unable or, in the midst of its other terrific problems, seems utterly disinclined to support them as it once did. Their work has been cut. Their salaries have been repeatedly decreased. Their numbers have been greatly reduced. Yet the non-Christian peoples are pressing on the

Missionaries' Backs to the Wall

missionaries' hearts just as heavily as before. The increasing poverty of these new Christian churches is adding greatly to their burdens. Weak National Church organizations are urgently calling for relief of some sort. What are the missionaries to do? Some of them are doing what all good soldiers do: they are staying at their posts no matter what happens. Some to whom God has not given too great a measure of health or strength, are breaking down under the load. Some, under the terrific pressure of the burdens, are trying to carry too much, and the things they are having to leave undone are driving them mad! Others, whose names a Church—proud to be the mother of such an offspring—shall ever hold dear, have brought additional glory to their Church by their death.

Still they wait! Places in the ranks are vacant, but the rest hold on. Though their burdens are daily increasing, still they have hope. The home Church claims it is no longer able, as it once was, to come to their rescue, and urges them to abandon some of their posts to save expense. But still they hold on! What is the matter with them? Why won't they stop? What seems to have taken possession of them in this emergency? Just this: they first gave their lives to God, then to the non-Christian world, then to a particular part of it, and they themselves, after years of effort and painful struggle have won a portion of it for Christ—and must they yield it all up now? Would you find that easy to do?

On a cold bleak November morning in 1931 John Vinson, of Haichow, China, long a semi-invalid, was taken prisoner by bandits. He was offered his freedom, but not the freedom of his fellow prisoners, if he would only carry out the bandits' plans. These other lives were too dear a price to pay for his

own, so he refused. A few days later his body was found shot and beheaded where they had left it. Today his field yonder is vacant and waiting still for his successor. It is a hard field with poor, widely scattered, weak churches, and with poverty stricken, bandit-ridden villages everywhere. The need is tremendous. The call is urgent. And Vinson's blood still cries from the ground—"Who will take my place?"

What Is Your Answer?

With the challenge of Vinson still ringing in our ears, how will the youth of our Church give answer? And what will this Church of the Living God, whose battle-cry has ever been "Forward," and which has never yielded soil once stained with the blood of its martyrs, answer its youth?

Lead on, O King Eternal, the day of march has come,
Henceforth in fields of conquest Thy tents shall be our home
Through days of preparation Thy grace has made us strong,
And now, O King Eternal, we lift our battle song.

Lead on, O King Eternal, we follow not with fears,
For gladness breaks like morning wher'er Thy face appears;
Thy cross is lifted o'er us, we journey in its light;
The crown awaits the conquest, Lead on, O God of Might.

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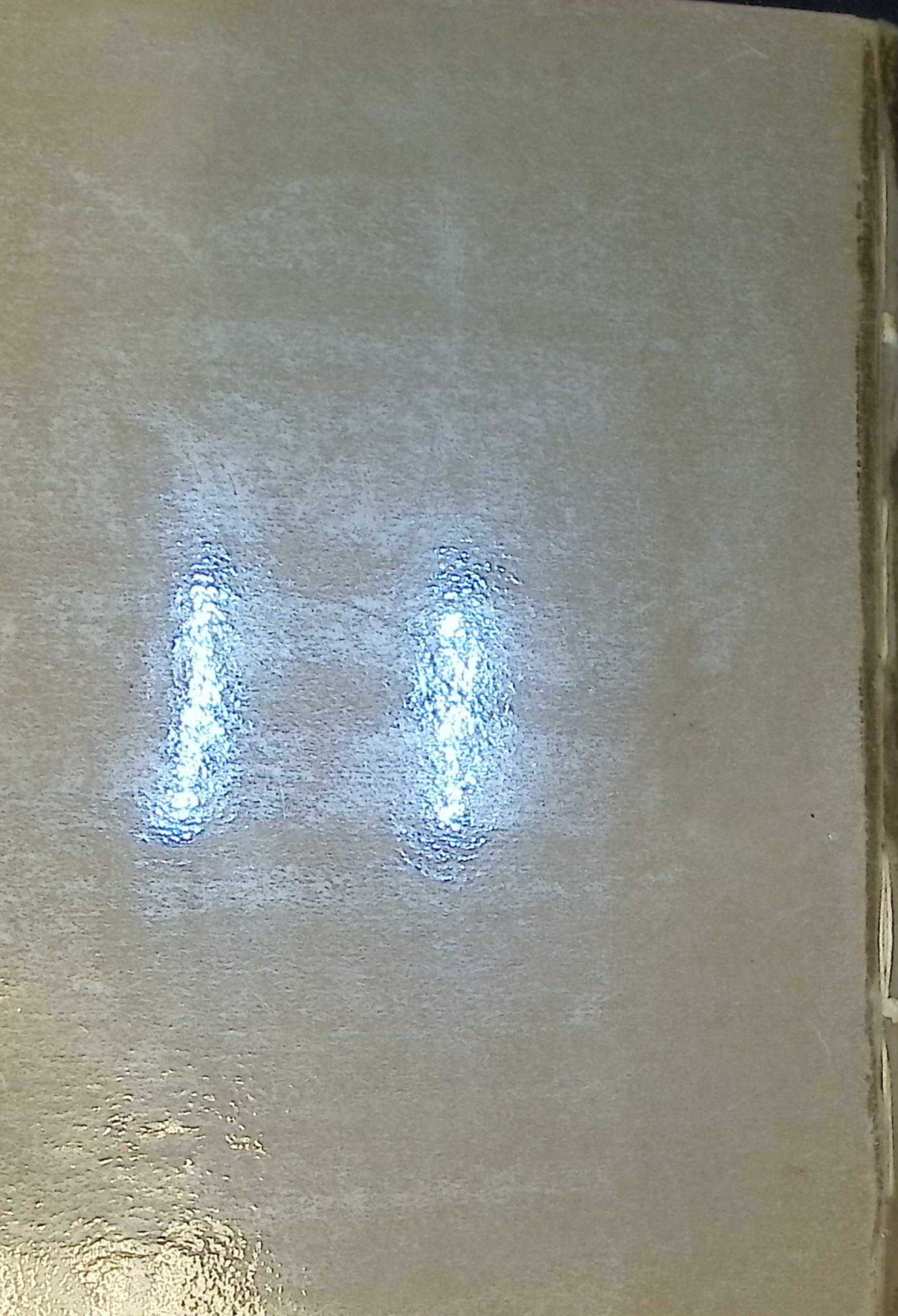
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